

A  
TRANSLATION  
OF  
THE NEW TESTAMENT:

BY GILBERT WAKEFIELD, B. A.



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TRANSLATION

OF

THE NEW TESTAMENT:

BY GILBERT WAKEFIELD, B. A.

The second Edition, with Improvements.

IN TWO VOLUMES.

VOL. I.

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LONDON:

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TRANSACT

ONE

THE NEW TESTAMENT

BY CHRYSTIAN WARD

IN TWO VOLUMES

VOL. I

LONDON

THE NEW TESTAMENT

1871



TO THE

REV. ROBERT TYRWHITT, M. A.

OF JESUS-COLLEGE, CAMBRIDGE.

DEAR SIR;

I THINK it a circumstance of inestimable satisfaction, that, amidst all the embarrassments of my life, I can turn my thoughts for repose to the contemplation of a few friends, eminent for their intellectual accomplishments, adorned by virtues of the most exalted kind, and unblemished by any extravagancies of character: to whom, I will fondly hope, that I appear myself, if not *altogether*, yet *almost*, such as they could wish me. Among the foremost of this select and amiable number, truth and justice compel me to rank yourself. On a former occasion I gratified my feelings by inscribing to you the elements of my present work: Time has confirmed my inclination to prefix your name to this compleater performance also; as the most expressive testimonial in my power of affection and respect.

No partiality of undiscerning friendship, with a warmth of admiration not proportionate to the merits of it's object, has betrayed me into

VOL. I.

a

this



this public profession of esteem. It is extorted from me by a conviction that your conduct exemplifies those two capital virtues, which, in the judgement of the first philosopher of antiquity, advanced the human character to the nearest resemblance of the divine; **BENEFICENCE** and **TRUTH**. But give me leave to exercise one of these noble qualities on this occasion, by assuring you, that I join with your other friends in censuring one defect, for which we can scarcely devise an adequate apology. Why will you suffer us to profit no more by your dispassionate and discerning mind, so long and successfully exercised upon the most important subject, the doctrines of Revelation? Our regret is but increased by the benefit, which we have already reaped from your exertions; and we wish, either that you had the confidence of others, or they, your abilities.

I AM, SIR,

WITH THE UTMOST RESPECT,

YOUR AFFECTIONATE FRIEND,

THE TRANSLATOR.

*Hackney,*  
October 8, 1791.

## P R E F A C E.

I Shall not take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the Christian Scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure, and have rendered my efforts in the cause unnecessary. And, though it be true, that some, equally distinguished for general learning and ingenuity, have pleaded the little necessity, and indeed the *danger*, of a *new version of the scriptures*; these writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits, to confer authority on their opinions; nor do they employ any arguments, but what are equally levelled against *every* deviation from established usages, and are calculated to impede and frustrate the grand purpose of the divine administration; namely, the improvement and exaltation of the human species\*.

The chief rule, which I prescribed to myself in the execution of this work, was: To adopt the received version upon all possible occasions,

\* For a compleat consideration of this subject, the reader must have recourse to a work entitled, "An Historical View of the English Biblical Translation, &c." by that liberal and enlightened scholar, *Dr. William Newcome*, late bishop of Waterford, now primate of Ireland.

and never to supersede it, unless some low, obsolete, or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. To aim at an entirely *new translation*, or to admit *any* variation, but for the reasons now alledged, always appeared to me equally unnecessary and unwise. But a very small share of magnanimity was required to resist any temptation to innovate, that might arise from aspiring to the character of superiour learning, discernment, and taste, by finding fault at every step, and fastidiously substituting *alteration* only without *amendment*. If I have ever incurred this censure *eventually* myself, the motive was of another kind; and I have not altered in a single instance from caprice or vanity, but simply from an intention to improve. *Use* has so far sanctified, if I may employ the term, our received version, that no translation, I am persuaded, essentially different from it, can ever be cordially relished, I do not say by the *generality*, but by readers of *exact taste* and *polished understandings*. Nor have I ever yet conversed with a single person, whose approbation I could wish to secure, of a different opinion in this respect.

Another rule, which I laid down for my undertaking, was: To make this translation as completely



pleatly *vernacular* without vulgarity, as was consistent with those inducements to variation stated above ; that it might be rendered as perfect a specimen, as I could make it, of pure unaffected *English* diction. This object, upon a superficial view, may appear to some, perhaps, of no difficult accomplishment : the uniform preservation, however, of simplicity, harmony, and fidelity, in the version of such plain compositions, as the scriptures of the *New Testament*, would be found by any one, inclined to make the experiment, a very serious, and, in some cases, an insuperable difficulty. There is, and ever will be, much diversity of opinion on these points ; nor am I by any means so unexperienced, as to expect *universal* approbation : nay, it is very probable, that, where I have thought myself most dextrous, a judicious examiner will, with reason, think me the most unhappily unsuccessful. The possibility also of are verse in that judgement should incline every reader to candour and moderation in his decisions. With this view to purity of *English* stile, I have, in some instances, substituted a word of our own growth for it's equivalent from a *Roman* origin : though I may also have adopted sometimes a method directly contrary, where the *English* word produced a harsh or abrupt termination of the sentence, or an unharmonious structure of a clause : for to the modulation of the periods I have carefully attended, in imitation of



our old translators, who, for the most part, pursued this object with admirable success. I could wish to see an *English* version of the scriptures in such a *phraseology* as should make it “an everlasting possession” for our countrymen. And, if good *English* expressions were to be rejected merely for their simplicity, every generation would require a translation altogether new in this respect. I cannot admire the prevailing practice of banishing significant and native phrases from our compositions, to make room for a pompous verbosity from the vocabulary of *Rome*. This innovating propensity contributes to set a mark of disrepute on expressions of sterling worth; and to diminish even the copiousness and strength, as well as the purity, of our language. If the same affected and pedantic humour had prevailed with the *Greeks*, those parents of all science, and the great instructors of mankind! their incomparable language could never have preserved its propriety and uniformity for two thousand years.

With respect to our received translation, it is, especially in point of simplicity, worthy of the highest commendation; but the authors of it, at so early a period after the revival of letters, had acquired a less competent knowledge of the original language, than many since their times have been able to attain. It were a most injurious imagination to suppose, that the joint exertions  
of

of so many scholars for such a length of time have not been able to discover many things unknown to their predecessors. Accordingly, some mistakes of the grossest kind deform the common version of the scriptures: a multitude of elegancies, depending on a more nice and accurate perception of the *Greek* and *Oriental phraseology*, escaped the notice of those who first engaged in this work. If readers of learning, discernment, and taste, can make no discoveries of this kind from a perusal of my translation, I have taken some pains to no purpose.

I sometimes omit redundant phrases, not suited to the genius of our own tongue; but these omissions are by no means frequent, nor accompanied with the loss of a single idea of the original. A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their thoughts as they would have expressed them in his times and in his language.

What are called *liberal translations of the scriptures* I never could approve; considering them as too much calculated to weaken the dignity and efficacy of the sacred writings, and expose them to ridicule and contempt. The admirable simplicity of the gospel-narrative is so exactly suited to the characters of the reputed authors, that  
with

with the annihilation of this excellence, a striking criterion of authenticity is destroyed: and it seemed to me a most ignoble ambition to court the sickly tastes of those readers, to whom the native plainness of the gospels has no relish. While *Xenophon* and *Luke* make themselves intelligible to all, they abound in elegancies, that can engage the attention of the profoundest scholars, and give exquisite delight to the most refined critics.

In conclusion, it may not be unseasonable to inform the learned reader, that many passages of the *New Testament*, to which no references have been made in the notes annexed to this work, are explained and illustrated in my *Silva Critica*, the last part of which is now published: nor can I omit an additional acknowledgement of obligation to the most accurate and judicious observations of *Dr. Symonds*; and trust, that my former just commendations of the *Professor* will exempt me from all suspicion of meaning no more than a grateful retaliation for his extraordinary candour and liberality to myself.

In this *second* edition I have corrected some errors, and improved a variety of passages, as well from my own reflection as the candid suggestions of my friends.

THE



# THE GOSPEL

O F

## ST. MATTHEW.

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Ch. i. A HISTORY OF THE LIFE OF JESUS THE  
V. I. CHRIST, A SON OF DAVID, A SON OF  
ABRAHAM.

2. **A**BRAM begat Isaac, and Isaac begat Jacob,
  3. and Jacob begat Judah and his brethren; and  
Judah begat Phares and Zara, of Thamar, and  
Phares begat Esrom, and Esrom begat Aram;
  4. and Aram begat Aminadab, and Aminadab begat
  5. Naasson, and Naasson begat Salmon; and Salmon  
begat Booz, of Rachab; and Booz begat Obed,
  6. of Ruth; and Obed begat Jesse; and Jesse begat  
DAVID the king, and David the king begat Solo-
  7. mon, of *her who had been the wife* of Uriah; and  
Solomon begat Roboam, and Roboam begat Abia,
  8. and Abia begat Afa; and Afa begat Josaphat,  
and Josaphat begat Joram, and Joram begat Ozi-
  9. ah; and Oziah begat Joatham, and Joatham be-
  10. gat Achaz, and Achaz begat Ezekiah; and Eze-  
kiah begat Manasseh, and Manasseh begat Amon,
  11. and Amon begat Josiah; and Josiah begat Jeho-
- VOL. I.                      B                      niah



Ch. i. niah and his brethren about the time of the re-  
 v. 12. moval to Babylon: and, after the removal to Ba-  
 bylon, Jechoniah begat Salathiel, and Salathiel be-  
 13. gat Zorobabel; and Zorobabel begat Abiud, and  
 Abiud begat Eliakim, and Eliakim begat Azor;  
 14. and Azor begat Sadoc, and Sadoc begat Achim,  
 15. and Achim begat Eliud; and Eliud begat Eleazar,  
 and Eleazar begat Matthan, and Matthan begat  
 16. Jacob; and Jacob begat Joseph the husband of  
 Mary, of whom was born JESUS, called CHRIST.

17. So all the generations from Abraham to David  
*are* fourteen generations; and from David to the  
 removal unto Babylon, *are* fourteen generations;  
 and from the removal to Babylon unto the Christ,  
 are fourteen generations.

18. Now the birth of Jesus Christ was thus. After  
 his mother Mary was espoused to Joseph, before  
 they came together, she was found to be with  
 19. child by a holy spirit. Upon this, Joseph her hus-  
 band, being a righteous man, but not willing to  
 expose her to shame, determined with himself to  
 20. divorce her privately. But, after he had been  
 thinking on these things, behold! an angel of *the*  
 Lord appeared unto him in a dream, saying: Jo-  
 seph, son of David, fear not to take unto *thee*  
 Mary thy wife; for that, which is begotten in  
 21. her, is by *a* holy spirit. And she will bring forth  
 a son, and thou must call him Jesus; for he will  
 save his people from their sins.

22. Now all this came to pass, so that the word of  
 23. the Lord by the prophet was fulfilled, saying: *Be-  
 hold! the virgin will be with child, and will bring forth  
 a son;*

Ch. ii. *a son ; and they will call him Emmanuel : (which*  
 v. 23. *means, God with us.)*

24. Then Joseph arose from sleep, and did as the  
 angel of *the* Lord had bidden him ; and took unto  
 25. him his wife : but knew her not, 'till she had  
 brought forth her first-born son. And he called  
 him Jesus.

Ch. ii. Now, after Jesus was born at Bethlehem in Ju-

v. 1. dea, in the days of Herod the king, behold ! there  
 came Magi of the east to Jerusalem, saying :

2. Where is this infant king of the Jews ? for we have  
 seen his star rise, and are come to pay him ho-  
 mage.

3. When Herod the king heard *this*, he was trou-  
 4. bled, and all Jerusalem with him : and, when he  
 had gathered all the chief priests and the scribes of  
 the people together, he earnestly enquired of them  
 5. where the Christ was to be born. And they said  
 unto him : At Bethlehem in Judea ; for thus it is  
 6. written by the prophet : *And thou, Bethlehem ! in*  
*the land of Judah, art by no means the least among the*  
*governours of Judah ; for out of thee will come forth*  
*a governour to be the shepherd of my people Israel.*

7. Then Herod privately called the Magi, and learnt  
 of them the exact time of the appearance of this  
 8. star. And he sent them to Bethlehem, and said :  
 Go and carefully search out the child ; and, when  
 ye have found him, bring me word ; that I also  
 9. may go and pay him homage. So, after hearing  
 the king, they went away : and lo ! the star, which  
 they had seen rise, led the way before them, 'till it  
 10. came and stood over where the child was. And,

Ch. ii. when they saw the star, they rejoiced with an exceeding great joy. And, on going into the

house, they saw the child with Mary his mother; and fell down to pay him homage: and opened their treasures, and brought to him offerings of gold,

12. and frankincense, and myrrh. And, having been warned by God in a dream not to return to Herod, they went back into their own country by another way.

13. Now, when they were gone back, behold! an angel of *the* Lord appeareth to Joseph in a dream, saying: Arise, and take with *thee* the child and his mother, and flee into Egypt; and be there 'till I

14. speak unto thee: for Herod is going to seek the child to destroy him. So he arose by night, and took with him the child and his mother, and withdrew

15. into Egypt; and was there until the death of Herod: so that the word of the Lord by the prophet was fulfilled, saying: *Out of Egypt I called my son.*

16. Then Herod, when he saw himself mocked by the Magi, was greatly enraged; and sent and slew all the male children in Bethlehem and in all the borders thereof, from two years old and under, according to the time, which he had learned

17. exactly of the Magi. Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18. *A voice was heard in Rama; lamentation, and weeping, and great mourning; Rachel bewailing her children, and refusing to be comforted, because they are not.*

19. And, when Herod was dead, behold! an angel of *the* Lord appeareth in a dream to Joseph

20. in Egypt, saying: Arise, and take with *thee* the child and his mother, and go to the land of Israel:

for



Ch. ii. for they are dead, who were seeking the child's  
 v. 21. life. So he arose, and took with *him* the child  
 and his mother, and went towards the land of Is-  
 22. rael: but, hearing that Archelaus was reigning in  
 Judea instead of Herod his father, he was afraid  
 to go thither; and, upon warning from God in a  
 23. dream, withdrew into the parts of Galilee; and  
 went and dwelt in a city called Nazareth: so that  
 the saying of the prophets was fulfilled: *He will  
 be called a Nazorene.*

Ch. iii. After those days cometh John the baptist,  
 v. 1. preaching, in the wilderness of Judea, and say-  
 2. ing: Repent ye; for the kingdom of heaven is at  
 hand.  
 3. This is he, who was spoken of by Esaiiah the pro-  
 phet, saying: *A voice of one crying in the wilderness,  
 Prepare ye the way of the Lord: make a straight path*  
 4. *for him.* And this John had his raiment of ca-  
 mel's hair, with a leathern girdle about his loins:  
 and his food was locusts, and wild honey.  
 5. Then Jerusalem, and all Judea, and all the  
 country about *the river* Jordan, were going out  
 6. unto him: and were baptized by him in Jor-  
 7. dan, upon confession of their sins. But, when  
 he saw many of the Pharisees and Sadduces com-  
 ing to his baptism, he said unto them: O! brood  
 of vipers! who hath secretly warned you to flee  
 8. from the wrath, that is approaching? Bring forth,  
 9. therefore, fruits suitable to repentance: and say  
 not within yourselves, We have Abraham for *our*  
 father: for, I say unto you, God is able out of



Ch. iii. these stones to raise up children unto Abraham.

v. 10. And even now the axe is laid to the root of the trees; so that every tree, which beareth not good fruit, will be hewn down immediately, and cast

11. into a fire. I indeed baptize you in water unto repentance; but he, who is coming after me, is mightier than I: whose shoes I am not worthy to carry away: he will baptize you in a holy wind

12. and a fire: *for* his fan is in his hand, and he will thoroughly cleanse *his* floor, and lay up his wheat in the garner; but will burn up the chaff with unquenchable fire.

13. Then cometh Jesus from Galilee to Jordan unto

14. John, to be baptized by him. But John persisted in refusing, and said: I have need to be baptized

15. by thee; and comest thou to me? But Jesus answered: Suffer *me* now: for so it becometh us

16. to perform every righteous ordinance. Then he suffereth him. And, as soon as Jesus was baptized and gone up out of the water, lo! the heavens were opened unto *John*; and he saw the spirit of God descending like a dove, and lighting upon

17. *Jesus*: and behold! a voice from heaven, saying: This is my son, that beloved son, in whom I am well pleased.

Ch. iv. Then was Jesus carried away by the spirit into

v. 1. the wilderness, to be tried by the devil. And,

2. after fasting forty days and forty nights, at last he

3. was hungry. And the tempter came up to him, and said: As thou art a son of God, command

4. these stones to become loaves. And *Jesus* answered  
and

Ch. iii. and said: It is written, *Man cannot live on bread*

v. 4. *alone, but by every declaration that cometh out of the mouth of God.*

5. Then the devil taketh *Jesus* with him to the holy city, and setteth him on the pinnacle of the

6. temple; and saith unto him: As thou art a son of God, cast thyself down; for it is written, *He will give his angels charge concerning thee; and they will bear thee upon their hands, lest at any time thou*

7. *strike thy foot against a stone.* *Jesus* said unto him: It is written also, *Thou shalt not try the Lord thy God.*

8. Again, the devil taketh *Jesus* with him into a very high mountain, and sheweth him all the king-

9. doms of the world, and the glory of them; and saith unto him: All these things will I give thee,

10. if thou wilt fall down and worship me. Then saith *Jesus* unto him: Be gone, Satan! for it is written, *Thou shalt worship the Lord thy God, and*

11. *pay religious service to him alone.* Then the devil leaveth him; and behold! angels came up, and ministered unto him.

12. Now, when *Jesus* heard that John was delivered up, he withdrew into Galilee: and left Nazareth entirely, and went to dwell at Capernaum on the sea-coast, in the borders of Zabulon and

14. Nephthalim; and thus was fulfilled the word of 15. *Esaiah* the prophet, saying: *The land of Zabulon, and the land of Nephthalim, countries near the sea, by*

16. *the side of Jordan, Galilee of the Gentiles, the people settled in darkness, saw a great light; and upon them, who dwelt in a place of the shadow of death, a light arose.*

Ch. iv. From that time Jesus began to preach, saying :

v. 17. Repent ye ; for the kingdom of heaven is at

18. hand. And, as he was walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew *the* brother of *Peter*, casting a net

19. into the sea ; for they were fishers. And he saith unto them : Come with me ; and I will make you

20. fishers of men. Then they straightway left the nets, and went with him.

21. And going forward thence, he saw two other brethren, James the *son* of Zebedee and John *the* brother of *James*, in the vessel with Zebedee their father, putting their nets in order : and he called

22. them. And they straightway left the vessel and their father, and went with him.

23. And Jesus was going about all Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom of *God* ; and healing every disease

24. and every infirmity among the people. And his fame went forth into all Syria : and they brought unto him all that were diseased ; *those* afflicted with divers distempers and torments : dæmoniacs, lunatics, and *those* with palsies : and he healed

25. them. And great multitudes accompanied him, from Galilee, and Decapolis, and Jerusalem, and

Ch. v. Judea, and from the side of Jordan : and, when he

v. 1. saw these multitudes, he went up into the mountain, and sat down ; and his disciples came unto

2. him : and he opened his mouth, and taught them, saying :

3. HAPPY the poor in spirit ! for their's is the king-

4. dom of heaven. Happy they, who mourn ! for they will



- Ch. v. will be comforted. Happy the meek! for they  
v. 5. will possess the land. Happy they, who hunger  
6. and thirst after righteousness! for they will be  
7. filled. Happy the merciful! for they will obtain  
8. mercy. Happy the pure in heart! for they will  
9. see God. Happy the peace-makers! for they will  
10. be called sons of God. Happy they, that are  
driven from place to place for righteousness' sake!  
11. for their's is the kingdom of heaven. Happy are  
ye, when *men* reproach you, and revile you, and  
speak all kind of evil language against you falsely,  
12. for my sake! Rejoice, and be exceedingly glad;  
because great *is* your reward in heaven: for so the  
teachers before you were reviled.
13. Be ye the salt of the earth. Now, if this salt  
lose it's favour, with what shall it be seasoned?  
It is thenceforth good for nothing, but to be  
thrown away, and trodden under foot by men.
14. Be ye the light of the world. *As* a city, set on a  
15. hill, cannot be hid; and, *as* a lamp is not lighted  
to be put under the bushel, but on the stand, and  
16. it shineth to all in the house; so let your light  
shine before men, that they may see your good  
works, and glorify your father, which is in heaven.
17. Think not that I am come to destroy the law,  
or the prophets: I am not come to destroy, but to  
18. perform *them*. For, verily I say unto you, the  
heaven and the earth will sooner pass away, than  
one jot or one tittle of the law be destroyed, and  
19. fail of it's accomplishment. Whosoever, there-  
fore, shall break one of the least of these command-  
ments, and teach men so; *he* will be least in the  
kingdom of heaven: but, whosoever shall do and  
teach

Ch. v. teach accordingly, *he* will be greatest in the kingdom of heaven. For, I say unto you, except your righteousness exceed *the righteousness* of the scribes and Pharisees, ye can in no wise enter the kingdom of heaven.

21. Ye have heard that it was said to them of old, *Thou shalt do no murder* : and, *Whosoever committeth*  
22. *murder, he shall be liable to the judgement*. But I say unto you, Whosoever is angry with his brother without a cause, *he* shall be in danger of the judgement : and, whosoever shall say to his brother, *Vile man !* *he* shall be in danger of the council : and, whosoever shall say, *Apostate wretch !* *he* shall be in danger of  
23. hell-fire. Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath a  
24. complaint against thee ; leave there thy gift before the altar, and go, reconcile thyself with thy brother  
25. before thou come to offer thy gift. Agree with thine adversary quickly, whilst thou art on the way with him ; lest the adversary deliver thee over to the judge, and the judge to the officer, and  
26. thou be cast into prison. Verily I say unto thee, thou mayest not come out thence, 'till thou have paid the uttermost farthing.

27. Ye have heard that it was said to them of old,  
28. *Thou shalt not commit adultery*. But I say unto you, Whosoever looketh on a married woman, so as to lust after her, *he* hath already committed adultery  
29. with her in his heart. Therefore, if even thy right eye be leading thee to sin, pluck it out, and cast it from thee : since it is better for thee, that one of thy members be lost, than that thy whole body  
30. be cast into hell. And, if thy right hand be leading  
ing

Ch. v. ing thee to sin, cut it off, and cast it from thee ;  
v. 30. since it is better for thee, that one of thy members  
be lost, than that thy whole body be cast into hell.

31. And it was said, *Whosoever divorceth his wife, let*  
32. *him give her a writing of separation.* But I say unto  
you, Whosoever shall divorce his wife, unless for  
adultery, *he* causeth her to commit adultery ; and,  
whosoever shall marry her, who hath been divorc-  
ed, *he* committeth adultery.

33. Again, ye have heard that it was said to them  
of old, *Thou shalt not forswear thyself, but shalt per-*  
34. *form unto the Lord thine oaths.* But I say unto you,  
Swear not in any wise either by the heaven, for it  
35. is God's throne ; or by the earth, for it is his foot-  
stool ; or by Jerusalem, for it is the city of the  
36. great king : neither shalt thou swear by thy head,  
because thou canst not make one white hair  
37. black. But let your word yea be yea, your nay  
be nay : for, whatsoever is more than these, is of  
the evil one.

38. Ye have heard that it was said, *An eye for an*  
39. *eye, and a tooth for a tooth.* But I say unto you,  
Resist not the evil one ; but, whosoever shall smite  
thee on thy right cheek, turn to him the other  
40. also : and, whosoever will sue thee at law for thy  
41. coat, give up to him thy cloak also : and, whoso-  
ever shall force thee to go one mile, go with him  
42. two. Give to him, who asketh thee : and from  
him, who would borrow of thee, turn not thou  
away.

43. Ye have heard, that it was said, *Thou shalt love*  
44. *thy neighbour, and hate thine enemy.* But I say unto  
you, Love your enemies ; blefs them, who curse  
you,



- Ch. v. you ; do good to them, who hate you ; and pray  
 v. 44. for them, who despitefully use you, and revile  
 45. you : that ye may be sons of your father, which  
*is* in heaven ; for he maketh his sun to rise on the  
 evil and the good, and sendeth rain on the just  
 46. and unjust. For, if ye love them who love you,  
 what is your reward ? Do not even the tax-ga-  
 47. therers the same ? And, if ye salute your brethren  
 only, what good will ye gain from this ? Do not  
 48. even the tax-gatherers so ? Be ye therefore perfect,  
 even as your father, which *is* in heaven, is perfect.

- Ch. vi. Take care of your righteous deeds, not to per-  
 v. 1. form them before men, that ye may be seen by  
 them : otherwise, ye have no reward with your  
 2. father, which *is* in heaven. Therefore, when thou  
 doest an alms, sound not a trumpet before thee,  
 like the hypocrites, in the synagogues and in the  
 streets, that they may have glory from men : ve-  
 3. rily I say unto you, they have their reward. But,  
 when thou doest an alms, let not thy left *hand*  
 4. know what thy right is doing ; that thine alms  
 may be in secret : and thy father, who seeth in  
 secret, will reward thee openly.  
 5. And, when thou prayest, be not like the hypo-  
 crites, who love to continue praying in the syna-  
 gogues and at the corners of the streets, that they  
 may be seen by men : verily I say unto you, they  
 6. have their reward. But, when thou prayest, go  
 into thy closet ; and, when thou hast shut the door,  
 pray to thy father, which is in secret ; and thy fa-  
 ther, who seeth in secret, will reward thee open-  
 7. ly. And, when ye pray, use not babbling repeti-  
 tions,

- Ch. vi. tions, like the heathen ; for they think, that they  
v. 8. shall be heard for their much speaking. Be not  
ye, therefore, like unto them : for your father  
knoweth what things ye have need of, before ye  
9. ask him. After this manner, therefore, pray ye :  
10. Our father, which *art* in heaven ! hallowed be  
thy name : thy kingdom come : thy will be done  
11. on earth, as *it is* in heaven. Give us this day the  
12. bread sufficient for us : and forgive us our debts,  
13. as we forgive our debtors : and bring us not into  
trial, but deliver us from the evil one : for thine is  
the kingdom, and the power, and the glory, for  
ever. Amen !  
14. For, if ye forgive men their offences, your hea-  
15. venly father will also forgive you : but, if ye forgive  
not men their offences, neither will your father  
forgive your offences.  
16. Moreover, when ye fast, be not, like the hypo-  
crites, of a gloomy countenance ; for they disfi-  
gure their faces, that they may appear unto men  
to fast : verily I say unto you, they have their re-  
17. ward. But, when thou fastest, anoint thy head,  
18. and wash thy face ; that thou appear not unto  
men to fast, but unto thy father, which is in se-  
cret : and thy father, who seeth in secret, will re-  
ward thee openly.  
19. Lay not up for yourselves treasures upon earth,  
where moth and worm destroyeth, and where  
20. thieves break through and steal : but lay up for  
yourselves treasures in heaven, where neither  
moth nor worm destroyeth, nor thieves break  
21. through and steal. For, where your treasure is,  
there let your heart be also.

The

- Ch. vi. The eye is the lamp of the body : if, therefore,  
 v. 22. thine eye be sound, thy whole body will be en-  
 23. lightened : but, if thine eye be disordered, thy  
 whole body will be in darknes. If, therefore, the  
 light, that *is* in thee, become darknes, how great  
*will* that darknes *be* !
24. No man can serve two masters ; for either he  
 will hate one and love the other, or will hold to  
 one and neglect the other : ye cannot serve God  
 25. and Mammon Therefore, I say unto you, be not  
 anxious for your life, what ye must eat ; nor for  
 your body, what ye must put on. Is not life bet-  
 26. ter than food, and the body than raiment ? Con-  
 sider the fowls of heaven ; they sow not, neither  
 do they reap, nor gather into barns : and yet your  
 heavenly father feedeth them. Are not ye better  
 27. than they ? And which of you, with *all* his anxie-  
 ty, can add a single cubit to his life ?
28. And why are ye anxious about raiment ? Con-  
 sider the lilies of the field, how they thrive : they  
 29. toil not, neither do they spin : yet, I say unto you,  
 even Solomon, in his most glorious apparel, was  
 30. not arrayed like one of these. But, if God so  
 clothe the grafs of the field, which to-day is, and to-  
 morrow will be cast into a furnace ; *will he* not  
 much more *clothe* you, O ! ye of little faith ?
31. Therefore, be not anxious, saying, What shall  
 we eat, or, What shall we drink, or, With what  
 32. shall we clothe ourselves ? (for after all these  
 things are the Gentiles seeking) because your  
 heavenly father knoweth, that ye have need of all  
 33. these things : but seek ye first the kingdom of God  
 and his righteousness, and all these things will be  
 added



Ch. vi. added unto you. Be not, therefore, anxious about  
 v. 34. the morrow: for the morrow will have trouble of  
 its own. Sufficient for each day is the evil there-  
 of.

Ch. vii. Judge not, that ye be not judged: for, as ye  
 v. 1, 2. judge, ye will be judged; and the measure, that  
 3. ye give, will be given to you again. But why  
 dost thou behold the splinter in thy brother's eye,  
 and confidest not the beam in thine own eye?  
 4. Or, how canst thou say to thy brother, Hold!  
 let me take the splinter out of thine eye; and lo!  
 5. *there is* a beam in thine own eye? Thou hypo-  
 crite! first take the beam out of thine own eye, and  
 then thou wilt see clearly to take the splinter out  
 of thy brother's eye.  
 6. Give not the sacrifice to dogs, nor cast your  
 pearls before swine; lest *the swine* trample them  
 under their feet, and *the dogs* turn about and tear  
 you.  
 7. Ask, and it will be given you: seek, and ye will  
 8. find: knock, and it will be opened unto you. For  
 every one, that asketh, receiveth; and he, who  
 seeketh, findeth; and to him, who knocketh, *the*  
 9. *door* will be opened. Who among you, if his son ask  
 10. for a loaf, will give him a stone? Or, if he ask for  
 11. a fish, will give him a serpent? If then ye, who  
 are evil, know how to give good gifts unto your  
 children; how much more will your father, which  
 is in heaven, give good *gifts* to them, that ask him!  
 12. In all things therefore, whatsoever ye would that  
 men should do unto you, do ye even so unto them:  
 for this is the law and the prophets.

Go

- Ch. vii. Go in at the straight gate: for wide *is* the gate,  
 v. 13. and broad the way, that leadeth to destruction;  
 14. and many there are, who go in thereat: but straight  
*is* the gate, and narrow the way, that leadeth unto  
 life.; and few there are, who find it.
15. Beware of those false teachers, who come to  
 you in sheep's cloathing, but inwardly are ravening  
 16. wolves. Ye may know them by their fruits.  
 Are grapes gathered from thorns; or figs from  
 17. thistles? So every good tree beareth good fruit, as a  
 18. bad tree beareth bad fruit. A good tree cannot  
 19. bear bad fruit, nor a bad tree bear good fruit.  
 [Every tree, that beareth not good fruit, will be hewn  
 20. down and cast into a fire.] So then by their fruits ye  
 may know them.
21. No man for saying unto me, Master! Master!  
 shall come into the kingdom of heaven; but for  
 doing the will of my father, who is in heaven.
22. Many will say to me in that day, Master! Master!  
 have we not taught in thy name, and in thy name  
 cast out dæmons, and in thy name done many mi-  
 23. racles? And then will I profess unto them, I  
 never knew you: depart from me, ye workers of  
 iniquity!
24. Therefore, whosoever heareth these words of  
 mine and doeth them, I will liken him unto a  
 prudent man, who built his house upon the rock;  
 25. and the rain descended, and the floods came, and  
 the winds blew, and bet against that house; but  
 it fell not, for it had been founded on the rock.
26. And, whosoever heareth these words of mine, but  
 doeth them not; he may be likened to a foolish  
 27. man, who built his house upon the sand; and the  
 rain descended, and the floods came, and the  
 winds

Ch. vii. winds blew, and bet against that house; and it fell, and great was the fall thereof.

28. And, when Jesus had finished these words, the multitudes were astonished at his *manner* of teaching: for he taught them as one having authority, and not as the scribes.

Ch. viii. Now, when *Jesus* was come down from the

- v. 1. mountain, great multitudes followed him. And  
2. behold! a leper came and fell down before him, saying: Master! if thou please, thou canst make  
3. me clean. And Jesus stretcht out his hand, and toucht him, saying: I will: be thou clean. And  
4. immediately his leprosy was cleansed. And Jesus saith unto him: See thou tell no man; but go shew thyself to the priest, and offer the gift, that Moses appointed, for a testimony unto them.
5. Now, as *Jesus* went into Capernaum, a centurion  
6. came up to him, beseeching him, and saying: Sir, my servant lieth at home in bed of a palsy, grievously afflicted. Jesus saith unto him; I will come  
7. and heal him. And the centurion answered: Sir, I am not worthy, that thou shouldest come under my roof: but speak a word only, and my servant  
8. will be well. For even I, who am a man under authority, have soldiers under myself; and I say to one, Go; and he goeth: and to another, Come; and he cometh: and to my own servant,  
9. Do this, and he doeth it. When Jesus heard *this*, he wondered; and said to those about him: Verily I say unto you, I have not found so great faith,  
10. even in Israel. And, I say unto you, many will  
11. come



Ch. viii. come from the east and west, and will sit down at

v. 12. table with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom

13. will be cast out into the outer darkness: there will be weeping and gnashing of the teeth. Then Jesus said unto the centurion: Go thy way; and, according to thy belief, be it done unto thee. And his servant was well in that very moment.

14. And, when Jesus was come into Peter's house, he saw his wife's mother lying in bed of a fever.

15. And he took hold of her hand, and the fever left her: and she arose and ministered unto him.

16. Now, in the evening, they brought unto him many possessed with dæmons; and he cast out the spirits with a word, and healed all who were dis-

17. eased: so as to fulfill the word of Eſaiah the prophet, saying: *He took up our infirmities, and bare away our sicknesses.*

18. But Jesus, seeing great multitudes about him,

19. gave orders to go over to the other side. And a certain scribe came up, and said unto him: Teacher, I will accompany thee whithersoever

20. thou goest. And Jesus saith unto him: The foxes have holes, and the birds of heaven *have* roosts; but the son of man hath not where to rest his head.

21. And another of his disciples said unto him: Master, suffer me first to go and bury my father.

22. But Jesus said unto him: Come with me; and let the dead bury their own dead.

23. And, when he was got into the vessel, his dis-

24. ciples followed him. And behold! a great tempest arose in the sea, so that the vessel was begin-

Ch. viii. ning to be covered by the waves : but he was

v. 25. asleep. And his disciples came up to him, and roused him, saying : Master, save us ! we are lost.

26. And he saith unto them : Why are ye fearful, O ! ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27. And the men wondered, saying : What great *man* is this, that even the winds and the sea obey him ?

28. And, when he was come to the other side, into the country of the Gergesenes, there met him two dæmoniacs, coming out of the tombs ; exceedingly  
29. ly fierce, so that no man could pass that way. And behold ! they cried out, saying : What hast thou to do with us, Jesus thou son of God ? Art thou come hither to torment us before the season ?

30. Now there was a good way from them a herd of

31. many swine, feeding. And the dæmons besought him, saying : If thou cast us out, suffer us to go

32. into that herd of swine. And he said unto them : Go. So they left *the men*, and went into the herd of swine. And lo ! the whole herd of swine

33. rusht down the steep bank into the sea, and perisht in the waters. But they, who fed *them*, fled away

34. befallen the dæmoniacs. And behold ! the whole city came out to meet Jesus : and, when they saw

Ch. ix. him, they besought him to leave their country. So

v. 1. he got into the vessel, and past over to his own city.

2. And behold ! they brought unto him a man with a palsy, laid on a couch. Then Jesus, seeing their faith, said to him, that had the palsy : Child ! be of good cheer : thy sins be forgiven

3. thee ! And behold ! some of the scribes said with-

Ch. ix. in themselves: This man speaketh profanely. So

v. 4. Jesus, seeing their thoughts, said: Why think ye

5. evil in your hearts? For which is easier? to say,

6. Thy sins be forgiven thee; or to say, Arise and

walk; but that ye may know the son of man to

have authority upon earth to forgive sins? Then

he saith to the man with the palsy: Arise; take

7. up thy couch, and go home. So he arose, and

8. went home. But, when the multitude saw it, they

wondered, and glorified God, who had given such  
authority to men.

9. And, as Jesus was passing thence, he saw a man

named Matthew, sitting at the custom-house; and

saith unto him: Come with me. And he arose,

10. and went with him. And, as he was at table in

the house, behold! many tax-gatherers and hea-

thens came, and sat down with Jesus and his dis-

11. ciples. When the Pharisees saw *this*, they said to

his disciples: Why doth your teacher eat with

12. these tax-gatherers and sinners? When Jesus

heard *it*, he said unto them: They, who are well,

need not a physician; but they, who are sick.

13. And go, learn what this meaneth: *I love mercy*

*better than a sacrifice*. For I am not come to call

righteous *men*, but sinners, to repentance.

14. Then the disciples of John came to him, saying:

Why do we and the Pharisees fast much; but thy

15. disciples fast not? And Jesus said unto them:

Can the companions of the bridegroom mourn,

while the bridegroom is with them? But the days

will come, when the bridegroom shall depart from

16. them: and then will they fast. No one putteth a

patch of new cloth to an old garment; for it



Ch. ix. taketh away from the entireness of the garment,

v. 17. and a worse rent is made. Neither is new wine put into old bottles; if so, those bottles burst, and the wine is spilled, and the bottles are destroyed: but new wine is put into new bottles, and both are preserved together.

18. As he was speaking these things unto them, behold! a ruler *of the* synagogue came, and fell down before him, saying: My daughter was just now dying: but come; lay thy hand upon her, 19. and she will recover. Then Jesus arose, and followed him, with his disciples.

20. And behold! a woman, having had an issue of blood twelve years, came behind, and toucht 21. the border of his garment. For she said within herself: If I can but touch his garment, I shall be 22. healed. But Jesus turned about; and, seeing her, said: Daughter, be not afraid: thy faith hath healed thee. And the woman was well from that moment.

23. And, when Jesus came into the ruler's house, and saw the pipers, and the company in sorrowful confusion, he saith unto them: Withdraw: for the 24. girl is not dead, but asleep. And they were 25. laughing at him: but he, when the company was turned out, went in, and took her by the hand; 26. and the girl raised herself up. And the report thereof went abroad into all that country.

27. And, as Jesus past on thence, two blind men followed him, crying out: Have mercy on us, thou 28. son of David! And, when he was come to the house, the blind men went up to him: and Jesus saith unto them: Do ye believe that I am able to

Ch. ix. do this? They say unto him : Yes, Lord. Then he  
 v. 29. toucht their eyes, saying : According to your be-  
 30. lief, be it done unto you. And their eyes were  
 opened. Then Jesus strictly charged them, say-  
 31. ing : See that no man know it. But they went  
 away, and spred abroad his fame in all that coun-  
 try.

32. Now, as they were going out, behold ! a dumb  
 33. man, a dæmoniac, was brought unto *Jesus* : and,  
 when the dæmon was cast out, the dumb man  
 spake : and the multitudes were astonished, say-  
 ing : The like to this was never yet seen in Israel.  
 34. But the Pharisees said : He casteth out dæmons by  
 the prince of the dæmons.

35. And Jesus went about all the cities and villages,  
 teaching in their synagogues, and preaching the  
 glad tidings of the kingdom of *God* ; and healing  
 36. every disease and every infirmity. But, when he saw  
 the multitudes, he was moved with pity for them ;  
 because they were scattered abroad and neglected,  
 37. like sheep without a shepherd. Then saith he to  
 his disciples : The harvest indeed is plenteous, but  
 38. the labourers *are* few : beseech, therefore, the  
 owner of the harvest to furnish labourers for this  
 harvest.

Ch. x. And *Jesus* called to him his twelve disciples ;  
 v. 1. and gave them authority over unclean spirits to  
 cast them out, and to heal every disease and every  
 2. infirmity. Now the names of the twelve apostles  
 are these : first, Simon called Peter, and Andrew his  
 brother ; James the son of Zebedee, and John his  
 3. brother ; Philip, and Bartholomew ; Thomas,  
 and

Ch. x. and Matthew the tax-gatherer ; James, the son of  
Alpheus, and Lebbeus, whose surname was Thad-

4. deus ; Simon the Cananite, and Judas Iscariot, who  
also delivered him up.

5. These twelve Jesus sent forth ; and commanded  
them, saying : Go not into any way of the Gen-

6. tiles, and into any city of the Samaritans enter ye

7. not : but go rather to the lost sheep of the house

8. of Israel. And, as ye go, preach ; saying : The

9. kingdom of heaven is at hand. Heal the sick,

10. cleanse lepers, cast out dæmons : freely ye receiv-

ed, freely give. Provide not gold for yourselves,

nor silver, nor brasse, in your purses ; nor travelling

scrip, nor two coats, nor shoes, nor a staff : for the

workman is worthy of his sustenance.

11. And, into whatsoever city or village ye go, en-

quire, who in it is worthy ; and abide with him,

12. till ye leave that place. And, as ye go into the

13. house, wish it peace. For, if that house be wor-

thy, your peace will come upon it : but, if it be

not worthy, your peace will return unto you.

14. And, whosoever shall not receive you, nor hear

your words, when ye leave that house, or that

city, or that village, shake off the dust of your feet.

15. Verily I say unto you, it will be more tolerable

for the land of Sodom and Gomorrah in a day of

punishment, than for that city.

16. Behold ! I send you forth as sheep in the midst

of wolves : be ye therefore prudent as the serpent,

17. and harmless as the dove. But beware of these

men : for they will deliver you up to councils, and

18. scourge you in their synagogues ; and ye will be

brought before governours and kings for my sake,



- Ch. x. to testify unto them and the Gentiles. Now,  
v. 19. when they deliver you up, be not anxious how,  
or what, ye shall speak ; for it will be given you in  
20. that very moment, what ye should speak. For ye  
are not the speakers, but the spirit of your father  
21. speaketh in you. And a brother will deliver up a  
brother to death, and a father a child ; and chil-  
dren will rise up against parents, and cause them  
22. to be put to death. For ye will be hated by all  
for my name's sake : but he, who endureth to the  
23. end, will be preserved. But, when they drive  
you from one city, flee unto the next. For, verily  
I say unto you, ye will not have gone over the ci-  
ties of Israel, until the son of man be come.  
24. A disciple is not above his teacher, nor a ser-  
25. vant above his master. Suffice *it* for the disciple  
to be as his teacher ; and the servant, as his mas-  
ter. If they called the master of the family, Beel-  
zebub ; how much more *will they so* call his fa-  
mily ?  
26. Fear them not, therefore : for nothing is cover-  
ed, which will not be uncovered ; and hidden,  
27. which will not be known. What I say unto you  
in the dark, speak ye in the light : and, what ye  
hear in the ear, proclaim upon the houses.  
28. And fear not them, who can kill the body, and  
are not able to kill the soul : but rather fear *him*,  
who is able to destroy both soul and body in hell.  
29. Do not two sparrows sell for three farthings ? Even  
one of them doth not fall to the ground without  
30. *the will* of your father : and the very hairs of your  
31. head are numbered. Fear not, therefore : ye are  
of more value than many sparrows.

Every

Ch. x. Every one, who shall confess me before men, I  
v. 32. will also confess before my father, which *is* in heaven : but, whosoever shall deny me before men, I  
33. will also deny him before my father, which *is* in heaven.

34. Think not, that I came to bring peace upon the earth : I came not to bring peace, but a sword.

35. For I came to divide a man from his father, and a daughter from her mother, and a daughter-in-law

36. from her mother-in-law : and a man's enemies will be they of his own family.

37. He, who loveth father or mother more than me, is not worthy of me ; and he, who loveth son or daughter more than me, is not worthy of me.

38. And he, who taketh not his cross to come with

39. me, is not worthy of me. He, who hath found his life, will lose it : and he, who hath lost his life for my sake, will find it.

40. He, who receiveth you, receiveth me : and he, who receiveth me, receiveth him, who sent me.

41. He, who receiveth a teacher in the name of a teacher, will receive a teacher's reward : and he, who receiveth a righteous man in the name of a righteous man, will receive a righteous man's

42. reward. And, whosoever shall give to one of these lowly disciples a cup of cold *water* only in the name of a disciple ; verily, I say unto you, he will in no wise lose his reward.

Ch. xi. And, when Jesus had finished these commands

v. 1. to his twelve disciples, he departed thence to teach and to preach in their cities.

Now

- Ch. xi. Now John, having heard in prison the works  
 v. 2. of the Christ, sent two of his disciples to say unto  
 3. him: Thou art he, that is to come: can we look for  
 4. another? But Jesus answered *and* said unto them:  
 5. Go, tell John what ye hear and see. *The* blind re-  
 ceive sight, and *the* lame walk; lepers are cleansed,  
 and *the* deaf hear; *the* dead are raised, and *the*  
 6. poor have the gospel preached unto them. And  
 happy is he, who shall not stumble at me.  
 7. At their departure, Jesus said unto the multitudes  
 concerning John: What went ye out into the  
 wilderness to see? a reed shaken by the wind?  
 8. But what went ye out to see? a man clothed in  
 delicate apparel? Behold! they, who wear this  
 delicate apparel, are in the palaces of noblemen.  
 9. But what went ye out to see? a teacher? yea, I  
 say unto you, something even better than a teach-  
 10. er. For this is he, of whom it was written: *Be-*  
*hold! I send my messenger before thy face, to prepare*  
 11. *thy way before thee.* Verily, I say unto you, among  
 them, that are born of women, no greater hath  
 been raised up than John the baptist: but the  
 least in the kingdom of heaven is greater than  
 12. he. And from the days of John the baptist until  
 now, the kingdom of heaven is entered by force,  
 13. and the violent seize it greedily. For all the pro-  
 phets and the law were *your* teachers until John.  
 14. And, if ye can receive it, he is Elias, who was to  
 15. come. Whoso hath ears to hear, let him hear.  
 16. But to what shall I liken the present race? It is  
 like little children sitting in the streets and calling  
 17. to their companions, saying: We piped for you,  
 but ye danced not: we began the mourning, but  
 ye



Ch. xi. ye did not join in the lamentation. For John

v. 18: came neither eating nor drinking; and they say:

19. He hath a dæmon. The son of man came eating and drinking; and they say: Behold! a glutton and a drunkard; a friend of tax-gatherers and sinners! But wisdom was *ever* justified in her works,

20. Then he began to reprove the cities, wherein most of his mighty works had been done, because

21. they repented not. Alas! for thee, Chorazin! alas! for thee, Bethsaida! for, if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long

22. ago in sackcloth and ashes. But, I say unto you, it will be more tolerable for Tyre and Sidon in a

23. day of punishment, than for you. And thou, Capernaum! who hast been raised up to heaven, wilt be brought down unto the grave: for, if the miracles, that have been done in thee, had been done in Sodom, *that city* would have remained to this

24. day. But, I say unto you, it will be more tolerable for the land of Sodom in a day of punishment, than for thee.

25. At that time Jesus said: I give glory to thee, O! Father! Lord of heaven and earth! for shewing these things, which thou hast hidden from *men* of wisdom and understanding, unto babes:

26. yea, O! Father! *I give glory to thee*, because it thus

27. seemeth good in thy sight. All things were delivered unto me by my father: and no one can acknowledge the son but the father, nor the father but the son, and he, to whom the son is willing to reveal *them*.

28. Come unto me, all ye who labour with your heavy

29. burdens; and I will give you rest. Take my yoke upon

Ch. xi. upon you, and learn of me ; for I am meek and lowly in heart : and ye will find rest unto your  
30. souls. For my yoke is easy ; and my burden, light.

Ch. xii. At that time Jesus went on the sabbath-day  
v. 1. through the corn-fields : and his disciples were hungry, and began to pluck the ears of corn, and to  
2. eat. Now the Pharisees, seeing *this*, said unto him : Behold ! thy disciples are doing what is not lawful  
3. on the sabbath-day. But he said unto them : Have ye not read what David did, when himself  
4. and his companions were hungry ? how he went into the house of God, and ate the shew-bread, which it was not lawful either for him, or his  
5. companions, to eat, but for the priests only ? Or, have ye not read in the law, that on sabbath-days the priests in the temple break the sabbath,  
6. and are blameless ? But, I say unto you, something greater than the temple is here. Now, if  
7. ye had known what this meaneth, *I love mercy better than a sacrifice* ; ye would not have condemned the guiltless. For the son of man is master even of the sabbath-day.  
9. And he past on thence, and went into their synagogue. And behold ! there was a man with a withered hand : and they asked Jesus thereupon, saying : Is it lawful to heal on the sabbath-day ?  
11. that they might accuse him. But he said unto them : What man among you, if he have a sheep, and it fall into a pit on a sabbath-day, will not lay  
12. hold on it, and lift it out ? How much then is a man better than a sheep ? Wherefore, it is lawful  
13. to do good on the sabbath-days. Then saith he to the  
the

Ch. xii. the man: Stretch forth thy hand. And *the man* stretcht it out; and it was restored to it's soundness like the other.

14. Now the Pharisees went and consulted against

15. *Jesus*, how they might destroy him. But *Jesus*, knowing *this*, withdrew thence: and great multi-

16. tudes followed him; and he healed them all; and

17. charged them not to make him known: so that the word was fulfilled of *Esaiah* the prophet, saying:

18. *Behold! my servant, whom I have chosen: my beloved, whom my soul approveth! I will put my spirit upon him;*

19. *and he will proclaim righteousness to the Gentiles. He will not strive, nor be clamorous; neither shall any man*

20. *hear his voice in the streets. A bruised reed will he not break in pieces, and smoking flax will he not quench,*

21. *whilst he is bringing righteousness unto victory. And in his name will the Gentiles hope.*

22. Then a blind and dumb man, a dæmoniac, was brought unto *Jesus*, who healed him; so that the

23. blind and dumb man both spake and saw. And all the multitudes were much amazed, and said:

24. Is not this the son of *David*? But, when the Pharisees heard it, they said: This man could not cast out these dæmons, but through *Beelzebub* the

25. prince of the dæmons. Then *Jesus*, knowing their thoughts, said unto them: Every kingdom divided against itself must be brought to desola-

26. tion: and no city, or family, divided against itself, will continue stedfast. And, if *Satan* cast out

*Satan*, he is divided against himself: how then

27. shall his kingdom continue stedfast? And, if I through *Beelzebub* cast out dæmons, through

whom



Ch. xii. whom do your disciples cast them out? Their sen-

v. 28. tence, therefore, shall condemn you. But, if I

by the power of God cast out dæmons, then is the

29. kingdom of God already come upon you. Else,

how can a man go into the house of the strong one, and seize his goods? He must first bind the

30. strong one; and then he may seize his goods. He,

who is not with me, is against me: and he, who

31. gathereth not with me, scattereth abroad. Where-

fore, I say unto you; every kind of sin and of

evil-speaking may be forgiven men; but this evil-speaking against the spirit will not be forgiven.

32. Even he, who speaketh against the son of man,

may be forgiven: but, whosoever speaketh against

the holy spirit, he will not be forgiven, either in

33. this age, or that which is to come. Either make

the tree good, and it's fruit *also* good; or make

the tree bad, and it's fruit also bad: for the tree is

34. known by it's fruit. Ye brood of vipers! how

can ye, who are evil, speak good things? for out

of the abundance of the heart the mouth speaketh.

35. The good man out of the good treasury of the

heart bringeth forth good things: and the evil

man out of this evil treasury bringeth forth evil

36. things. But, I say unto you; of every unprofit-

able speech, which men shall utter, they will give

37. an account in a day of punishment: for by thy

words thou wilt be acquitted; and by thy words

thou wilt be condemned.

38. Then some of the scribes and Pharisees answer-

ed, and said: Teacher, we wish to see a sign from

39. thee. But he answered and said unto them:

A wicked and ungodly race seeketh a sign: but

no

Ch. xii. no sign shall be given it, except the sign of Jonah

v. 40. the prophet. For, as Jonah was in the belly of

the fish three days and three nights, so also will

the son of man be three days and three nights in

41. the heart of the earth. Men of Nineveh will rise

up in the place of judgement with this race of

men, and will condemn it: for they repented at

the preaching of Jonah; and behold! something

42. greater than Jonah is here. A queen of the

south will rise up in the place of judgement with

this race of men, and will condemn it: for she

came from the extremities of the earth to hear the

wisdom of Solomon: and behold! something great-

43. er than Solomon is here. When the unclean spi-

rit is gone out of the man, it passeth through de-

sert places in search of rest; and, finding none, it

44. saith, I will turn back to my house, whence I came:

and, when it is come, it findeth the house ready for

45. it's reception, swept, and put in order. Then it

goeth, and taketh with it seven other spirits more

wicked than itself; and they go in and dwell there:

so the last state of that man becometh worse than

the first. Thus will it be also to this wicked race.

46. While he was yet speaking to the multitudes,

behold! his mother and brethren had been standing

47. without, desiring to speak with him. Then one

said unto him: Behold! thy mother and thy

brethren are standing without, desiring to speak

48. with thee. But he answered, and said unto him,

who told him: Who is my mother? and who are

49. my brethren? And he stretcht forth his hand to-

wards his disciples, and said: Behold my mother

50. and my brethren! For, whosoever shall do the will

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Ch. xii. whom do your disciples cast them out? Their fen-

v. 28. tence; therefore, shall condemn you. But, if I

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47. without, desiring to speak with him. Then one said unto him: Behold! thy mother and thy brethren are standing without, desiring to speak

48. with thee. But he answered, and said unto him, who told him: Who is my mother? and who are

49. my brethren? And he stretcht forth his hand towards his disciples, and said: Behold my mother

50. and my brethren! For, whosoever shall do the will  
of

Ch. xii. of my father, which *is* in heaven, the ame is my brother, and sifter, and mother.

Ch. xiii. The same day Jesus had gone out of the house,  
v. 1, 2. and was sitting by the sea-side. And great multi-

3. tudes were come together unto him; so that he went and sat in the vessel: and the whole multi-

4. tude stood upon the shore. And he spake many

5. things unto them, in parables, saying: Behold!

6. the sower went forth to sow: and, as he was sow-

7. ing, some fell by the road-side; and the birds came,

8. and ate them up. And some fell on rocky places,

9. where they had not much earth: and they sprang

10. up forthwith, because they had no depth of earth;

11. and, when the sun was up, were scorched; and,

12. because they had no root, withered away. And

13. some fell among the thorns; and the thorns sprang

14. up, and choakt them. But others fell on good

15. ground; and brought forth fruit, some a hundred

16. fold, some fixty, some thirty. Whofo hath ears to

17. hear, let him hear.

18. And the disciples came up to him, and said:

19. Why speakest thou unto them in parables? But

20. he answered and said: Unto you it is given to

21. know the mysteries of the kingdom of heaven, but

22. to them it is not given. For, whosoever hath

23. *much*, to him will be given in abundance; and

24. from him, who hath *little*, will be taken even

25. what he hath. Therefore speak I to them in pa-

26. rables: because, seeing, they see not; and hearing,

27. they hear not, nor understand. And in them is

28. fulfilled the prophecy of Eſaiah, which ſaith:

29. *Ye will hear with your ears, and not understand; and*

*ye*

Ch. xiii. *ye will see with your eyes, and not perceive. For the*

v. 15. *heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed; so that they neither see with their eyes, nor hear with their ears, nor understand with their heart, so as to turn,*

16. *that I may heal them. But happy are your eyes, for*

17. *they see; and your ears, for they hear. For, verily I say unto you, many teachers and righteous men desired to see the things, which ye see, and saw them not; and to hear the things, which ye*

18. *hear, and heard them not. Hear ye, therefore, the parable of the sower.*

19. *When any one heareth the word of the kingdom of God, and understandeth it not, the evil one cometh and snatcheth away the seed from his heart: this is what was sown by the road-side.*

20. *And that which was sown on rocky places, is he, who, upon hearing the word, immediately with*

21. *joy receiveth it: but hath no root in himself, and endureth only a little while: for, when tribulation or persecution cometh because of the word, he*

22. *immediately falleth away. And that, which was sown among the thorns, is he, who heareth the word; but the anxiety of this life and the deceitfulness of riches together choak the word, and it*

23. *becometh unfruitful. But that, which was sown on the good ground, is he, who heareth the word and understandeth it; who accordingly beareth fruit, and bringeth forth, one a hundred, one sixty, one thirty fold.*

24. *Another parable put Jesus forth unto them, saying: The kingdom of heaven is like a man sow-*

25. *ing good seed in his farm: and, during the time*



Ch. xiii. of sleep, his enemy came, and sowed weeds

v. 26. among the wheat, and went away. So, when the

blade sprang up, and brought forth fruit, then

27. appeared the weeds also. Upon this, the servants of the householder came up, and said unto him:

Master, didst thou not sow good seed in this farm

28. of thine? whence then hath it these weeds? And he said unto them: An enemy did this. So the ser-

vants said unto him: Wilt thou then, that we go

29. and pick them all out? But he said: Nay; left, while ye pick out the weeds, ye root up the wheat

30. also with them. Let both grow together until the harvest; and, in harvest-season, I will say to the reapers, Gather together first the weeds, and bind them in bundles, to burn them up: but gather the wheat into my barn.

31. Another parable put he forth unto them, saying: The kingdom of heaven is like a grain of

mustard-seed, which a man took and sowed in his

32. farm: which is indeed the least of all seeds; but, when it is grown up, is the greatest of herbs, and

becometh a tree; so that the fowls of heaven come and roost in the branches of it.

33. He spake another parable unto them. The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, 'till all were leavened.

34. All these things spake Jesus to the multitudes in parables, and without a parable spake he not

35. unto them: so as to fulfill the word of the prophet, saying, *I will open my mouth in parables; I will utter things, hidden from the foundation of the world.*

36. Then Jesus left the multitudes, and went into

Ch. xiii. the house : and his disciples came up to him, saying :

Explain us the parable of the weeds in the farm.

37. Then he answered and said unto them : The sower of the good seed is the son of man : the farm is
38. the world : the good seed are the sons of the kingdom, and the weeds are the sons of the evil one :
39. the enemy, who sowed the weeds, is the devil : the harvest is the conclusion of this age : and the
40. reapers are the messengers. As therefore the weeds are picked out and burned up in a fire ; so also will
41. it be at the conclusion of this age. The son of man will send forth his messengers, and they will gather together out of his kingdom all the faith-
42. less, and the workers of iniquity ; and will cast them into the furnace of fire : there will be wail-
43. ing, and gnashing of the teeth. Then shall the righteous shine forth, like the sun, in the kingdom of their father. Whoso hath ears to hear, let him hear.
44. Again, the kingdom of heaven is like a hidden treasure, which a man discovered in a farm, and kept secret ; and for joy thereof went and sold all that he had, to buy that farm.
45. Again, the kingdom of heaven is like a mer-
46. chant seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, to buy it.
47. Again, the kingdom of heaven is like a drag-
48. net cast into the sea, and gathering together of every kind : which, when it was filled, they drew upon the shore : and, sitting down, pickt out the
49. good into vessels, and threw the bad away. Thus will it be at the conclusion of this age. The mes-

Ch. xiii. sengers will go forth, and fever the wicked from  
 v. 50. the righteous, and cast them into the furnace of fire:  
 there will be wailing and gnashing of the teeth.

51. Jesus saith unto them: Did ye understand all  
 these things? They say unto him: Yea, Lord.

52. Then said he unto them: Therefore, every scribe,  
 that is instructed for the kingdom of heaven, is  
 like a householder, who bringeth out of his trea-  
 sury things new and old.

53. Now, when Jesus had finished these parables, he

54. departed thence: and came into his own town,  
 and taught them in their synagogues, insomuch  
 that they were astonished, and said: Whence hath

55. this man such wisdom and these miracles? Is not  
 this the carpenter's son? Is not *the woman*, called  
 Mary, his mother? and are not James, and Joses,

56. and Simon, and Judas, his brethren? His sisters  
 also, are not they all of our opinion? Whence  
 then hath this man all these things? And they re-

57. volted at him. But Jesus said unto them: A teacher  
 is not without honour, save in his own town, and

58. his own family. And he did not many miracles  
 there, because of their want of faith.

Ch. xiv. At that time Herod the Tetrarch heard of the

v. 1, 2. fame of Jesus; and said unto his servants: This  
 is John the Baptist: he hath been raised from  
 the dead; and therefore these powers are ac-

3. tive in him. For Herod had apprehended John,  
 and put him in prison, because of Herodias, his

4. brother Philip's wife. For John was often saying  
 to him: It is not lawful for thee to have her *as thy*  
*wife.*



Ch. xiv. *wife*. And Herod wisht to kill him, but feared

v. 5. the multitude; because they counted him as a

6. prophet. But, when Herod's birth-day was kept, the daughter of Herodias danc't before them, and

7. pleas'd Herod: whereupon he promis'd with an

8. oath to give her whatever she should ask. But she, being set on by her mother, saith: Give me here the head of John the Baptist upon a dish.

9. And the king was sorry; but, because of the oath

10. and the guests, he order'd *it* to be given *her*: and

11. sent to have John beheaded in the prison. And the head was brought upon a dish, and given to

12. the damsel, who carried it to her mother. Then his disciples went, and took away the body, and buried it; and came and told Jesus.

13. When Jesus heard *of it*, he withdrew thence in a vessel to a lonely place privately: but the multitudes heard *of it*, and followed him by land from the

14. cities. And Jesus came forth, and saw a great multitude; and had pity on them, and healed

15. their sick. Now, in the evening, his disciples came up to him, and said: This is a lonely place, and the day is far spent; send the multitudes away, that they may go into the villages, and buy

16. themselves victuals. But Jesus said unto them:

17. They need not go: do ye give them victuals. And they say unto him: We have here but five loaves

18. and two fishes. Then he said: Bring those hither

19. to me. And he commanded the multitudes to lay themselves down upon the grass; and took the five loaves with the two fishes; and, looking up to heaven, blest *God*; and brake the loaves, and gave *them* to the disciples, and the disciples to the mul-

- Ch. xiv. titudes; who all ate *thereof*, and were filled: and  
 v. 20. twelve baskets full of the remaining fragments  
 21. were taken away. Now they, who had eaten,  
 were about five thousand men, besides women  
 and children.
22. And straightway Jesus constrained his disciples  
 to get into the vessel, and go before him farther on,  
 23. while he sent the multitudes away: and, when he  
 had sent them away, he went up into the moun-  
 24. tain privately to pray: and was there, in the even-  
 ing, alone. But the vessel was now in the midst  
 of the sea, distressed by the waves; for the wind  
 25. was contrary. And, in the fourth watch of the  
 night, Jesus went off unto them, walking on the  
 26. sea. And, when the disciples saw him walking  
 on the sea, they were alarmed, saying: It is  
 an apparition! and they cried out through fear.  
 27. But straightway Jesus said unto them: Take cou-  
 28. rage: it is I: be not afraid. Then Peter answered  
 him, and said: Master, if it be thou, bid me come  
 29. unto thee on the water. And he said: Come. So  
 Peter went down from the vessel, and walkt on the  
 30. water towards Jesus: but, perceiving the wind  
 boisterous, he was afraid; and, as he began to  
 31. sink, cried out: Master! save me! And immedi-  
 ately Jesus stretcht forth his hand, and caught  
 him; and saith unto him: O! thou of little faith!  
 32. wherefore didst thou doubt? And, when they had  
 33. got into the vessel, the wind was still. Then they,  
 who were in the vessel, came and fell down before  
 him, saying: Truly thou art a son of God.
34. And they past over, and came into the country  
 35. of Gennefaret, And the men of that place knew  
 him

Ch. xiv. him again, and sent out into all the country round,  
 v. 36. and brought unto him all who were diseased; and  
 besought him, that they might touch only the bor-  
 der of his garment: and, as many as toucht it,  
*they were made perfectly well.*

Ch. xv. Then Scribes and Pharisees of Jerusalem came up  
 v. 1, 2. to Jesus, and said: Why do thy disciples transgress  
 the tradition of the elders? for they wash not their  
 3. hands, when they eat bread. But he answered them,  
 and said: Why do ye also set aside the command-  
 4. ment of God for your tradition? For God com-  
 manded, saying: *Honour thy father and thy mother*; and,  
 5. *Who so revileth father or mother, he shall be put to death.*  
 But ye teach: A man may say to his father or mother,  
 that is an offering to God; [*by which I might have pro-*  
*fitied thee*] and so honour not his father or his mother.  
 6. Thus have ye made the commandment of God of  
 7. none effect for your tradition. Ye hypocrites!  
 well did Esaiah prophecy concerning you, when  
 8. he said: *This people draweth nigh unto me with their*  
*mouth, and honoureth me with their lips, whilst their*  
 9. *heart is far from me. But in vain do they worship me,*  
 10. *teaching for doctrines the commandments of men.* And  
 he called to him the multitude, and said unto  
 11. them: Hear and understand. Not that, which  
 goeth into the mouth, defileth the man; but that,  
 which cometh out of the mouth, defileth the man.  
 12. Then his disciples came up to him, and said:  
 Knowest thou, that the Pharisees, when they heard  
 13. this saying, revolted at thee? But he answered  
 and said unto them: Every plantation, which my  
 heavenly father planted not, will be rooted up.



- Ch. xv. Give them up: they are blind leaders of the blind.  
v. 14. But, if one blind man lead another, they will both  
15. fall into a pit. Then Peter answered and said un-  
16. to him: Explain to us this parable. And Jesus said:  
17. Are ye also yet without understanding? Do not ye  
understand yet, that, whatever entereth the mouth,  
goeth into the belly, and is thrown forwards to  
18. the lower parts *thereof*: and that the things, which  
come out of the mouth, proceed from the heart,  
19. and defile the man? For out of the heart come  
wicked reasonings, murders, adulteries, fornications,  
20. thefts, false testimonies, evil speaking. These are  
the things, that defile the man; but to eat with  
unwashed hands defileth not the man.  
21. Then Jesus departed thence, and withdrew to-  
22. wards the parts of Tyre and Sidon. And behold!  
a Canaanitish woman, coming from the borders of  
that country, cried out and said unto him: O!  
master, *thou* son of David! have mercy on me:  
my daughter is grievously vexed with a dæmon.  
23. But he answered her not a word. And his disci-  
ples came up, and besought him, saying: Send her  
24. away; for she cometh crying after us. But he an-  
swered and said: I was not sent but to the lost  
25. sheep of the house of Israel. Then came she, and  
fell down before him, saying: Master, help me!  
26. But he answered and said: It is not right to take  
the children's bread and throw it to the dogs.  
27. And she said: Yea, master: for even the dogs eat  
28. the crumbs that fall from their masters' table. Then  
Jesus answered her: O! woman, great is thy faith:  
be it unto thee as thou wishest. And her daughter  
was well from that very moment.

And

Ch. xv. And Jesus departed thence, and came by the

v. 29. sea of Galilee; and went up into the mountain,

30. and continued sitting there. And great multitudes came unto him, having with them lame *people*, blind, dumb, those that had lost a limb, and many others; and cast them down at the feet of Jesus,

31. and he healed them: so that the multitudes wondered, when they saw *the* dumb to speak, those who had lost a limb to be made whole, *the* lame to walk, and *the* blind to see: and they glorified the God of Israel.

32. Then Jesus called his disciples unto him, and said: I pity the multitude, because they have now continued with me three days, and have nothing to eat; and I do not choose to send them away fast-

33. ing, lest they faint on the road. And his disciples say unto him: Whence *must* we have so many loaves in a wilderness, as to fill so great a multi-

34. tude? And Jesus saith unto them: How many loaves have ye? And they said: Seven, and a few

35. little fishes. And he commanded the multitudes to

36. sit down upon the ground. And, when he had taken the seven loaves and the fishes, and given thanks *to God*, he brake *them*, and gave to his dis-

37. ciples, and the disciples to the multitude. So all ate, and were filled: and seven baskets full of re-

38. maining fragments were taken away. Now they, who had eaten, were four thousand men, besides

39. women and children. Then he sent away the multitudes, and went into the vessel, and came into the borders of Magdala.

And

Ch. xvi. And the Pharisees and Sadducees came to try

- v. 1. *Jesus*, by asking *him* to shew them a sign from heaven.
2. But he answered them, and said: When it is evening, ye say, *It will be* clear weather: for
3. the sky is red. And in the morning, *It will be* rainy weather to-day: for the sky is red and gloomy. Ye hypocrites! can ye judge from the face of the sky, and not from the signs of this season?
4. A wicked and ungodly race requireth a sign: but no sign shall be given it, except the sign of Jonah the prophet. And he left them, and went away.
5. And the disciples, when they were come to the other side, *found that* they had forgotten to bring
6. bread. And Jesus said unto them: See that ye beware of the leaven of the Pharisees and Sadducees.
7. Then they were reasoning among themselves, saying: *This is* because we brought no
8. bread *with us*. Now, when Jesus perceived it, he said unto them: Why are ye reasoning among yourselves, *O!* ye of little faith! because ye
9. brought no bread? Do ye not yet understand? Do ye not remember the five loaves of the five thousand; and how many baskets *full* ye took away?
10. nor the seven loaves of the four thousand, and
11. how many vessels *full* ye took away? Why can ye not understand, that I meant not bread, *when I told* you to beware of the leaven of the Pharisees
12. and Sadducees? Then understood they, that he bade *them*, not to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Now,



Ch. xvi. Now, when Jesus was going towards the parts

v. 13. of Cæsarea Philippi, he askt his disciples, saying:

Whom do the people say that I, the son of man,

14. am? And they said: Some, John the Baptist:

some, Elias: and others, Jeremiah, or one of the

15. prophets. He saith unto them: And whom say ye

16. that I am? Simon Peter answered: Thou art the

17. Christ, the son of the living God. And Jesus an-

swered: Happy art thou, Simon, son of Jonah!

for flesh and blood revealed not this unto thee, but

18. my father, who *is* in heaven. And, I say unto

thee, thou art *truly named* Peter; and upon this

very stone I will build my church; and the gates

19. of the grave will not prevail against it. And I

will give unto thee the keys of the kingdom of

heaven: and, whatsoever thou shalt bind on earth,

*it* will be bound in heaven: and, whatsoever thou

shalt loose on earth, *it* will be loosed in heaven.

20. Then he charged his disciples to tell no one, that

he is the Christ.

21. From that time Jesus began to shew unto his

disciples, that it was necessary for him to go to

Jerusalem, and suffer many things from the elders,

and chief priests, and scribes; and be killed, and

22. be raised again on the third day. Then Peter

took him up, and rebuked him, saying: By no

means, master! this will not be done unto thee.

23. But he turned, and said to Peter: Get thee be-

hind me, Satan! thou art a snare unto me: for

thou mindest not the things of God, but the things

24. of men. Then said Jesus unto his disciples: If

any one is willing to come after me, let him deny

himself, and take up his cross, and follow me.

For,

Ch. xvi. For, whosoever shall wish to save his life, *he* will  
v. 25. lose it: but, whosoever shall lose his life for my  
26. sake, *he* will find it. For, what will a man be  
profited, though he gain the whole world, if he  
lose his life? And what can a man propose *as the*  
27. redemption of his life? For the son of man is about  
to come in the glory of his father with his angels;  
and then will he render unto every man according  
28. to his work. Verily I say unto you, some here  
present will not taste of death, 'till they have seen  
the son of man coming to his kingdom.

Ch. xvii. Now six days after, Jesus taketh with *him* Pe-  
v. 1. ter, and James, and John the brother of *James*;  
2. and bringeth them up into a high mountain pri-  
vately; where his appearance was changed in  
their presence: for his face shone like the sun, and  
3. his garments became bright as snow. And be-  
hold! Moses and Elias were seen by them *to be*  
4. talking with him. Then Peter said unto Jesus:  
Master, it is better for us to abide here. Wilt  
thou that we make here three tents, one for thee,  
5. and one for Moses, and one for Elias? While he  
was yet speaking, behold! a bright cloud over-  
shadowed them: and lo! a voice out of the cloud,  
saying, This is my son, that beloved *son*, in whom  
6. I am well pleased: listen ye unto him. And, when  
the disciples heard *this*, they fell on their faces,  
7. and were exceedingly afraid. And Jesus came up,  
and toucht them, and said: Arise, and be not  
8. afraid. Then they lifted up their eyes, and saw  
9. no one, but Jesus. And, as they were going down  
from the mountain, Jesus charged them, saying:  
Tell

- C. xvii. Tell this fight to no one, 'till the son of man be  
 v. 10. risen from the dead. And his disciples askt him  
 upon *this*, saying: Why then do the scribes say,  
 11. that Elias must first come? Jesus answered and  
 said unto them: Elias indeed doth first come, and  
 12. will restore all things. But, I say unto you, Elias  
 is come already; and they did not acknowledge  
 him, but did unto him whatsoever they pleased.  
 So too the son of man is going to suffer from them.  
 13. Then the disciples understood, that he was speak-  
 ing to them of John the Baptist.  
 14. And, when they were come to the multitude,  
 a man came up to him, and knelt before him,  
 15. and said: Master, have mercy on my son: he  
 is a lunatic, and suffereth grievously: for often  
 he falleth into the fire, and often into the water:  
 16. and I brought him to thy disciples, but they could  
 17. not cure him. Then Jesus answered and said:  
 Perverse and unbelieving race! how long must I  
 be with you? how long shall I endure you? Bring  
 18. him hither to me. And Jesus rebuked the dæmon,  
 and it came out of him: and the child was well  
 19. from that moment. Then the disciples came up to  
 Jesus privately, and said: Why could not we cast  
 20. it out? And Jesus said unto them: Because of  
 your want of faith. For, verily I say unto you, if  
 ye have faith, as a grain of mustard-seed, ye will  
 say to this very mountain, Depart hence thither,  
 and it will depart: and nothing will be impossible  
 unto you.  
 22. Now, while they were in Galilee, Jesus said unto  
 them: The son of man is going to be delivered  
 23. up into the hands of men, who will kill him;



C. xvii. and he will be raised up on the third day: and they were very sorry.

24. And, when they were come to Capernaum, the receivers of the tribute *for the temple* came up to Peter, and said: Doth not your teacher pay the
25. tribute? He saith: Yes. And, when he came into the house, Jesus spake first, and said: What thinkest thou, Simon? from whom do the kings of the earth receive tribute; from their own sons, or
26. from strangers? Peter saith unto him: From strangers. Jesus said unto him: So then the
27. sons are free. Notwithstanding, lest they revolt at me, go to the sea, cast a hook, and take the fish that first cometh up: and, when thou openest his mouth, thou wilt find a piece of money: take and give it unto them for me and thee.

C. xviii. *Now* the disciples came up to Jesus at the very

v. 1. time, when they were disputing which would be

2. greatest in the kingdom of heaven. And Jesus called a little child unto him, and set it in the

3. midst of them, and said: Verily I say unto you, unless ye turn, and become like these little children, ye can in no wise enter the kingdom of

4. heaven. Whosoever, therefore, shall humble himself like this little child, he is greatest in the king-

5. dom of heaven: and, who so shall receive one like

6. this little child in my name, he receiveth me: but, whosoever shall lead into sin one of these lowly *disciples*, who believe in me, it were better for him, if a mill-stone, hanged about his neck, should be

7. plunged in the depth of the sea. Alas! for the world because of temptations! For it must needs  
be

C.xviii. be that these temptations come; but alas! for that man, by whom the temptation cometh.

8. Wherefore, if thy hand or foot be leading thee to sin, cut them off, and cast *them* from thee: it is better for thee to go into life lame, or without a limb, than, with two hands or two feet, to be cast
9. into everlasting fire. And, if thine eye be leading thee to sin, pluck it out, and cast it from thee: it is better for thee to go into life with one eye, than, with two eyes, to be cast into hell-fire.
10. Take heed, that ye despise not one of these lowly *disciples*: for, I say unto you, their angels in heaven are always beholding the face of my father,
11. who *is* in heaven. For the son of man came to
12. save that which was lost. What think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine upon the mountains, and go and seek that which
13. hath gone astray? And, if he find it, verily I say unto you, he rejoiceth more over it, than over
14. the ninety and nine, which had not strayed. Even so it is not the will of your father, who *is* in heaven, that one of these lowly *disciples* should be lost.
15. Moreover, if thy brother have committed a fault against thee, go and convince him between thee and him alone: if he listen to thee, thou hast gained thy brother: but, if he listen not, take with
16. thee one or two more; that on the mouth of two or three witnesses every declaration may be established.
17. Now, if he listen not to them, tell the church: and, if he listen not to the church, let him be unto thee as the heathen and the tax-gatherer.

Verily

C.xviii. Verily I say unto you, whatsoever ye bind on

v. 18. earth, *that* will be bound in heaven ; and, whatsoever ye loose on earth, *that* will be loosed in heaven. Again, I say unto you, if two of you agree about asking any matter, it will be granted them  
19. by my father, which is in heaven. For, where two  
20. or three are come together in my name, there am I in the midst of them.

21. Then Peter came up to him, and said : Master, how many times, if my brother offend against me,  
22. must I forgive him ? as far as seven times ? Jesus saith unto him : I say unto thee, not *only* as far as  
23. seven times, but as seventy times seven. Therefore the kingdom of heaven is like a king, who wisht  
24. to settle an account with his servants. Now, after he had begun to settle, one was brought unto him  
25. that owed him ten thousand talents : and, forasmuch as he was unable to pay, his master ordered him and his wife and children and all that he had  
26. to be sold, and payment to be made. The servant, therefore, fell down on his knees before him, and said : Master, have patience with me, and I will  
27. pay thee all. So the master took pity on that servant, and loost him, and forgave him the debt.  
28. But that servant went out, and found one of his fellow-servants, who owed him seven hundred pence ; and he seized him by the throat, and said :  
29. Pay me what thou owest. His fellow-servant, therefore, fell down at his feet, and besought him, saying : Have patience with me, and I will pay thee  
30. all. And he would not ; but went and threw him  
31. into prison, 'till he should pay the debt. Now, when his fellow-servants saw what was done, they were  
very



C. xviii. very forry; and went and told their master all that  
 v. 32. was done. Then his master called that servant  
 unto him, and said: O! thou wicked servant! I  
 forgave thee all that debt, because thou desiredst  
 33. me. Oughtest not thou also to have pitied thy  
 34. fellow-servant, even as I pitied thee? And his en-  
 raged master gave him up to the gaolers, until he  
 35. should pay all that was due unto him. So too  
 will my heavenly father do unto you, if from your  
 hearts ye forgive not every one his brother.

Ch. xix. Now, when Jesus had finished these words, he  
 v. 1. departed from Galilee, and came into the borders  
 2. of Judæa by the side of *the river* Jordan: and  
 great multitudes followed him, and he healed  
 3. them there. And the Pharisees came up to him,  
 to try him, and said: Is it lawful for a man to di-  
 4. vorce his wife for any fault? Then he answered  
 and said unto them: Have ye not read, that the  
 Creator, in the beginning, made them a male and  
 5. a female; and said, *For this cause let a man leave fa-  
 ther and mother, and cleave unto his wife; and let the*  
 6. *two become one flesh?* so that they are no longer  
 two, but one flesh: what, therefore, God joined  
 7. together, let no man put asunder. They say unto  
 him: Why then did Moses command *us* to give a  
 8. writing of separation, and to divorce her? He  
 saith unto them: Moses, because of the hardness  
 of your hearts, permitted you to divorce your  
 9. wives: but in the beginning it was not so. But,  
 I say unto you, whosoever shall put away his wife,  
 saving for adultery, and marry another, *he* com-  
 mitteth adultery: and, whoso marrieth her, that  
 VOL. I. E hath

Ch. xix. hath been divorced, *he* committeth adultery.

v. 10. His disciples say unto him: If the case of the husband be so with the wife, it is better not to

11. marry. But he said unto them: None are capable

12. of that, save *they* to whom it is given. For there are eunuchs, who were so from their birth; and there are eunuchs, who were made so by men; and there are eunuchs, who made themselves such for the kingdom of heaven's sake. Whoso is able to endure it, let him endure it.

13. Then little children were brought unto him, that he might put his hands upon them, and pray:

14. and the disciples rebuked them. But Jesus said: Suffer these little children to come unto me, and hinder them not: for of those, who resemble  
15. them, is the kingdom of heaven. And he laid his hands on them, and departed thence.

16. And behold! one came up, and said unto him: Good teacher, what good thing must I do, that I

17. may have eternal life? And he said unto him: Why callest thou me good? none is good but God only: but, as thou wishest to go into life, keep the

18. commandments. He saith unto him: Which? Jesus said: These: *Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou*

19. *shalt not bear false testimony; honour thy father and thy mother: and, Thou shalt love thy neighbour as thy-*

20. *self.* The young man saith unto him: All these things have I kept from my youth up: what

21. lack I yet? Jesus said unto him: As thou wishest to be perfect, go, sell thy substance, and give *it* to the poor, and thou wilt have a treasure in heaven:

22. and come and be with me. When the young  
man

- Ch. xix. man heard that saying, he went away sorrowful ;  
 v. 23. for he had great possessions. Then said Jesus to his disciples : Verily, I say unto you, a rich man will hardly come into the kingdom of heaven.  
 24. Again, I say unto you, it is easier for a camel to pass through the eye of a needle, than for a rich  
 25. man to come into the kingdom of God. The disciples, on hearing *this*, were wondering exceedingly, and saying, What *rich man* then can be saved !  
 26. when Jesus, looking earnestly on them, said : With me, this is impossible : but with God all things  
 27. are possible. Then Peter answered : Behold ! we gave up every thing to come with thee : what  
 28. shall we have therefore ? And Jesus said unto them : Verily I say unto you, ye, who have accompanied me, in the regeneration, when the son of man sitteth on the throne of his glory, will also sit upon twelve thrones, *as* judges of the twelve  
 29. tribes of Israel. And every one, who hath given up houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive them a hundred times over, and  
 30. obtain everlasting life. But many, who *are* first, will be last ; and the last *will be* first.

- Ch. xx. For the kingdom of heaven is like a household-  
 v. 1. er, who went out at the dawn of day to hire labourers for his vineyard : and, having agreed with some labourers for seven pence a day, he sent them  
 2. into his vineyard. And he went out about the third hour, and saw others standing without work  
 3. in the market-place ; and he said unto them : Go ye also into the vineyard ; and, whatsoever is right,  
 4. I will give *it* you : so they went. Again he went  
 5. out



Ch. xx. out about the sixth and ninth hour : and did in the

- v. 6. same manner. Then, going out about the eleventh hour, he found others standing without work, and saith unto them: Why are ye standing here all the day doing nothing? They say unto him: No one  
7. hath hired us. He saith unto them: Go ye also into the vineyard: and, whatever is right, *that ye shall*  
8. receive. Now, in the evening, the owner of the vineyard saith unto<sup>v</sup> his steward: Call the labourers, and give them their wages, from the last to  
9. the first. And they of the eleventh hour came,  
10. and received each seven pence. But, when the first came, they supposed, that they should receive more: and they likewise received each seven  
11. pence. But, when they received it, they murmured  
12. against the householder, and said: These last have been but one hour; and dost thou make them equal to us, who have borne the burden of the  
13. day, and the scorching heat? But he answered one of them, and said: Friend, I do thee no wrong: didst not thou agree with me for seven  
14. pence? Take thine own, and go thy way. I choose to give unto this last even as unto thee.  
15. May I not do as I please in my own affairs? Is  
16. thine eye evil, because I am kind? Thus the last will be first; and the first, last.

17. And, as Jesus was going up to Jerusalem, he took the twelve disciples apart on the road, and said  
18. unto them: Behold! we are going up to Jerusalem; and the son of man will be delivered up  
19. to the chief priests and scribes, who will sentence him to death, and deliver him up to the  
Gentiles

Ch. xx. Gentiles to mock and to scourge and to crucify!  
and on the third day he will return to life.

20. Then came up to him the mother of the sons  
of Zebedee with her sons, falling down before  
21. him, and asking something of him. And he said  
unto her: What dost thou desire? She saith unto  
him: Grant that these my two sons may sit, the  
one on thy right hand and the other on the left,  
22. in thy kingdom. But Jesus answered and said:  
Ye know not what ye are asking. Can ye drink  
the cup, that I am going to drink; and be bap-  
tised with the baptism, that I am baptised with?  
23. They say unto him: We can. Then he saith un-  
to them: Ye will indeed drink my cup, and be  
baptised with the baptism, that I am baptised  
with: but to sit on my right *hand* and on my left,  
is not mine to give, unless *to those* for whom it is  
24. prepared by my father. And, when the ten heard  
*this*, they were moved with indignation against  
25. the two brethren. But Jesus called them unto  
him, and said: Ye know that the rulers of the  
Gentiles exercise a harsh authority, and their  
26. princes lord it over them. Let it not be so  
among you: but, whosoever desireth to be greatest  
27. among you, let him wait upon you: and, who-  
soever desireth to be chief among you, let him  
28. be your servant: even as the son of man came  
not to be waited upon, but to wait on *others*, and  
to give his life a ransom for many.
29. And, as they were going from Jericho, a great  
30. multitude accompanied him. And behold! two  
blind men, sitting by the road, when they heard  
that Jesus was passing by, cried out: Have mercy

Ch. xx. on us, Lord! *thou* son of David! And the multitude charged them to hold their tongues; but they kept crying out the more: Have mercy on us,

31. master! *thou* son of David! And Jesus stopt, and called them, and said: What do ye wish me to do for you? They say unto him: Master, that our eyes may be opened. Then Jesus took pity on them, and toucht their eyes; and immediately their eyes lookt up: and they went with him.

Ch. xxi. And, when they drew nigh to Jerusalem, and were come to Bethphage, at the mount of Olives, then sent Jesus two disciples forth, and said unto them: Go into that village over against you, and straightway ye will find an afs tied, and a colt with her: loose and bring *them* to me. And, if any one say aught unto you, tell him that the master hath need of them: and straightway he will send them.

4. Now all this came to pass so as to fulfill the word of the prophet, saying: *Tell ye the daughter of Sion, behold! thy king is coming unto thee; meek, and riding on an afs, and a colt the foal of an afs.* And the disciples went and did as Jesus bade them; and brought the afs and the colt, and put on them their cloaths, and set *him* thereon. Then the greater part of the multitude spread their garments in the road; and others cut branches from the trees, and strewed *them* in the road. And the multitudes, that went before and behind, kept crying out, Hosanna to the son of David! blessed be he who cometh in the name of the Lord! Hosanna in the highest! And, when he was come into Jerusalem, the whole city was in motion, saying:



Ch. xxi. ing : Who is this ? And the multitudes said : This  
v. 11. is Jesus the prophet, of Nazareth in Galilee.

12. And Jesus went into the temple of God, and  
drave out all that were selling and buying in the  
temple, and overthrew the tables of the money-  
changers, and the seats of them that sold doves,

13. and saith unto them : It is written, *This house of  
mine shall be a house of prayer* : but ye have made it  
a den of robbers.

14. And blind and lame *people* came up to him in

15. the temple, and he healed them. But, when the  
chief priests and scribes saw the wonders, which  
he did ; and those, who were with him, crying  
in the temple, Hosanna to the son of David ! they

16. were moved with indignation, and said unto him :  
Dost thou hear what these are saying ? And Jesus  
saith unto them : Yes. Have ye never read, *Out  
of the mouth of babes and sucklings thou hast prepared*

17. *praise* ? And he left them, and went out of the  
city to Bethany ; and lodged there that night.

18. Now, as he was returning into the city early in  
19. the morning, he was hungry : and, seeing a fig-tree  
by the road, he went to it, and found nothing  
thereon but leaves. Upon which he saith unto it :  
Let no fruit grow on thee henceforward for ever !

20. And immediately it withered away. And, when  
his disciples saw it, they were amazed, and said :

21. How soon the fig-tree withered away ! Jesus an-  
swered and said unto them : Verily, I say unto  
you, if ye have faith, and doubt not, ye will not  
only do *like* this of the fig-tree, but if ye say even  
to this mountain, Be thou removed, and cast in-

22. to the sea ; it will be done. And, whatsoever

Ch. xxi. ye shall ask in prayer with faith, *that* ye will receive.

23. And, when he was gone into the temple, the chief priests and elders of the people came up to him, as he was teaching, and said: By what authority art thou doing these things? and, Who gave thee
24. this authority? Then Jesus answered and said unto them: I also will ask you one thing; which if ye tell me, I will also tell you by what authority I do
25. these things. Whence was the baptism of John? from heaven, or from men? And they continued reasoning with themselves, saying: If we say from
26. heaven, he will say, Why did ye not then believe him? But, if we say from men, we are afraid of the multitude; for all hold John to be a prophet,
27. And they answered Jesus: We cannot tell. Then he said unto them: Neither will I tell you by what
28. authority I do these things. But what think ye? A certain man had two sons; and he came up to the first, and said: Child, go work to-day in my
29. vineyard. But he answered: I will not: yet afterwards changed his mind, and went. And he
30. came up to the second, and said so *to him*; who answered: I *will*, sir: but went not. Which of these
31. two did the will of *his* father? They say unto him: The first. Jesus saith unto them: Verily, I say unto you, the tax-gatherers and harlots come before you
32. into the kingdom of God. For John came unto you, *who profess* to walk in righteousness; and ye believed him not: but the tax-gatherers and harlots did believe him. And, when ye saw *this*, ye did not afterwards change your mind, and believe him.

Hear

Ch. xxi. Hear another parable. A householder planted

- v. 33. a vineyard, and put a fence about it, and dug a wine-vat in it, and built a tower, and let it out
34. to husbandmen, and went from home. Now, when the fruit-season was at hand, he sent his ser-
35. vants to the husbandmen to receive his fruits. And the husbandmen took his servants and bet one, and
36. threw stones at another, and slew another. Again, he sent other servants more honourable than the first; and they did unto them in the same manner.
37. Then last of all he sent unto them his son, saying:
38. They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir: come, let us kill him,
39. and seize his inheritance. So they took him and
40. cast *him* out of the vineyard, and slew *him*. When, therefore, the owner of the vineyard cometh, what
41. will he do to these husbandmen? He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render
43. him the fruits in their seasons. Therefore, I say unto you, the kingdom of God will be taken from you, and given to *the* Gentiles, who will
42. bring forth the fruits thereof. Then Jesus saith unto them: Have ye never read in the scriptures, *The stone, which the builders rejected, is become the head of the corner: this was the Lord's doing, and*
44. *is wonderful in our eyes?* Now, whosoever shall fall on this stone, he will be crushed to pieces; and, on whomsoever it shall fall, *it* will grind him to powder. And, when the chief priests and Pharisees heard these parables, they knew that he was speak-
46. ing of them; and wisht to lay hold on him, but feared



Ch. xxi. feared the multitudes; who regarded him as a prophet.

C. xxii. And Jesus spake to them again in parables, say-

v. 1, 2. ing: The kingdom of heaven is like a king,

3. who made a marriage-feast for his son; and sent forth his servants to call them, who had been invited, to the feast: and they would not come.

4. Again he sent forth other servants, saying: Tell them who were invited, Behold! I have prepared my dinner; my oxen and fatted beasts are sacrificed, and all things are ready: come unto the

5. feast. Then some slighted *him*, and went their way, one to his farm, and another to his mer-

6. chandise; but the rest took his servants, and ill-

7. treated and slew *them*. Now, when the king heard *thereof*, he was enraged; and sent forth his armies,

and destroyed those murderers, and burnt up their

8. city. Then saith he to his servants: The feast indeed is ready; but they, who had been invited,

9. were not worthy: go ye, therefore, into the cross roads; and, as many as ye find, invite to the feast.

10. And those servants went out into the roads, and gathered together all whom they found, both bad and good; and the feast was filled with guests.

11. Now, when the king came in to view the guests, he saw there a man, not clothed in a wedding-

12. garment; and said unto him: Friend, why camest thou in hither, not having a wedding-gar-

13. ment? But he was stricken dumb. Then said the king to the servants: Bind him hand and foot,

and take and cast him into the outer darkness: there will be weeping and gnashing of the teeth.

14. For many are called, but few chosen.

Then

- C. xxii. Then the Pharisees went and consulted, how  
 v. 15. they might ensnare him by questions; and sent  
 16. out to him their disciples with the Herodians, say-  
 ing: Teacher, we know that thou art true, and  
 teachest the way of God in truth, and fearest no  
 one; for thou lookest not on the person of men:  
 17. tell us, therefore, what thinkest thou? Is it lawful  
 18. to give tribute unto Cæsar, or not? But Jesus,  
 knowing their malice, said: Why are ye trying  
 19. me, *ye hypocrites?* shew me the tribute-money.  
 20. So they brought unto him a penny. And he  
 saith unto them: Whose is this image and this  
 21. inscription? They say unto him: Cæsar's. Then  
 saith he unto them: Render, therefore, unto Cæsar  
 the things that are Cæsar's; and unto God the  
 22. things that are God's. Now, when they heard *this*,  
 they were astonish'd; and left him, and went away.  
 23. The same day came to him the Sadducees, who  
 say there is no resurrection; and questioned him,  
 24. saying: Teacher, Moses said, *If a man die without*  
*children, his brother shall marry his wife, and raise up*  
 25. *children for his brother.* Now there were with us  
 seven brethren: and the first married; and, dying  
 26. without issue, left his wife for his brother. In like  
 manner the second also, and the third, to *all* the  
 27, 28. seven. Last of all the woman died also. In the  
 resurrection, therefore, whose wife will she be of  
 29. these seven? for they all married her. Jesus answer-  
 ed them and said: Ye deceive yourselves, *from* not  
 considering the scriptures and the power of God.  
 30. For, in the resurrection, there is no marrying nor  
 giving in marriage; but they are as angels of God  
 31. in heaven. Now, concerning the resurrection of  
 the

C. xxii. the dead, have ye not read what was spoken unto

v. 32. you by God, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is  
33. not a God of the dead, but of the living. And, when the multitudes heard *it*, they were amazed at his teaching.

34. Now, when the Pharisees heard that he had silenced the Sadducees, they came together for the  
35. same purpose *as the Sadducees*. And one of them, a teacher of the law, made trial of him with this  
36. question: Teacher, which is the greatest commandment in the law? Then Jesus said unto him:  
37. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:* this is  
38. the first and greatest commandment. And the second is like unto it: *Thou shalt love thy neighbour as thyself*.  
40. On these two commandments hang all the law and the prophets.

41. Then, while the Pharisees were together, Jesus  
42. questioned them, saying: What think ye of the Christ? whose son is he? They say unto him:  
43. David's. He saith unto them: Why then doth David by *the* spirit call him Lord, saying, *The Lord said unto my Lord, Sit thou on my right hand, 'till I make thine enemies thy footstool?*  
45. Since, therefore, David calleth him Lord, how can *the Christ*  
46. be his son? And no one was able to answer him a word: neither durst any one from that day forth ask him another question.

C. xxiii. Then said Jesus to the multitudes and to his

v. 1, 2. disciples: The scribes and Pharisees are placed

3. in the seat of Moses: whatsoever, therefore, they bid



C. xxiii. bid you observe, observe and do ; but do ye not according to their works: for they give instruc-

4. tions, and perform them not. Accordingly, they bind up burdens, heavy and hard to bear ; and place them on men's shoulders, but refuse to stir
5. them with a finger. Now they perform all their works to be seen by men : they make broad their phylacteries, and enlarge the borders of their garments, and love the first place at feasts and the
7. first seats in the synagogues, and greetings in the
8. streets, and to be called by men, *Master !* But be not ye called Master ! for one is your master,
9. *even* the Christ. And call ye no man your father on earth ; for one is your father, which is in heaven ; and ye all are brethren. Nor be ye called
10. guides ; for one is your guide, *even* the Christ.
11. But let the greatest among you be your servant : for, whosoever raiseth himself up, *he* will be
12. brought low ; and, whosoever humbleth himself, *he* will be exalted.
13. Alas for you, scribes and Pharisees ! hypocrites ! for ye devour widows' houses, though ye pray at the same time with a long preamble : therefore ye
14. will receive greater punishment. Alas for you, scribes and Pharisees ! hypocrites ! for ye shut the kingdom of heaven in the face of men : ye go not in yourselves, nor suffer those, who are going in, to enter. Alas for you, scribes and Pharisees ! hypocrites ! for ye go about sea and land to gain one proselyte ; and then make him a child
15. of hell, more deceitful than yourselves. Alas for you, ye blind guides ! who say : Whosoever sweareth by the temple, it is nothing : but, whosoever sweareth

- C. xxiii. sweareth by the gold of the temple, *he* is bound  
 v. 17. by the oath. *Ye* blind and foolish *men*! which  
 then is greater? the gold, or the temple that sanc-  
 18. tifieth the gold? And, Whosoever sweareth by  
 the altar, it is nothing; but, whosoever sweareth  
 19. by the gift upon it, *he* is bound by the oath. *Ye*  
 blind and foolish *men*! which is greater? the gift,  
 20. or the altar that sanctifieth the gift? Whosoever,  
 therefore, sweareth by the altar, *he* sweareth *not*  
 21. *only* by it, but *also* by every thing upon it: and,  
 whosoever sweareth by the temple, *he* sweareth  
*not only* by it, but *also* by him who dwelleth in it:  
 22. and, whosoever sweareth by heaven, *he* sweareth  
*not only* by the throne of God, but *also* by him who  
 23. sitteth on it. Alas for you, scribes and Pharisees!  
 hypocrites! for ye pay tythe *even* of mint, anise,  
 and cummin; but omit the weightier matters of  
 the law, justice *and* mercy and faithfulness: these  
 ought ye to do, and not leave the other undone.  
 24. *Ye* blind guides! who strain out the gnat, but  
 25. swallow down the camel. Alas for you, scribes  
 and Pharisees! hypocrites! for ye make clean the  
 outside of the cup and dish, whilst they are full  
 26. within of rapine and excess. Thou blind Pharisee!  
 make clean first the inside of the cup and platter,  
 27. that the outside also may *then* be clean. Alas  
 for you, scribes and Pharisees! hypocrites! for  
 ye are like whitened sepulchres, which appear  
 indeed clean without, but within are full of dead  
 28. men's bones and of all uncleanness. In the same  
 manner ye also appear outwardly righteous unto  
 men, but inwardly are full of hypocrisy and ini-  
 29. quity. Alas for you, scribes and Pharisees! hy-  
 pocrites!

C. xxiii. pocrites ! for ye build the sepulchres of the pro-

v. 30. phets, and garnish the tombs of the righteous ; and say : If we had been in the days of our fathers,

we would not have been partakers with them in

31. the blood of the prophets. So that ye bear witness of yourselves, that ye are sons of the murder-

32. ers of the prophets ; and will fill up the measure

33. of your fathers. Ye serpents ! ye brood of vipers ! how can ye escape the punishment of hell ?

34. Wherefore, behold ! I send forth unto you prophets, and wise men, and scribes ; and some ye will

kill and crucify, and some ye will scourge in your

35. synagogues, and pursue from city to city : so that

upon you will come all the righteous blood poured

out upon the earth, from the blood of Abel the right-

eous to the blood of Zachariah, son of Barachiah,

whom ye slew between the temple and the altar.

36. Verily, I say unto you, all this *blood* will come upon this very generation.

37. O ! Jerusalem ! Jerusalem ! who killest the prophets, and stonest them who are sent unto thee ;

often was I desirous of gathering thy children together, as a bird gathereth her young together

38. under her wings ! but ye refused. Behold ! this

39. your temple will be left unto you desolate : for I

say unto you, Ye shall not see me henceforth, 'till

ye say, Blessed *be* he, who cometh in the name of

the Lord !

C. xxiv. And Jesus went out of the temple, and was go-

v. 1. ing away ; when his disciples came up to shew

2. him the buildings of the temple. Then Jesus said unto them : Do ye gaze on all these things ? Ve-

rily,



C. xxiv. rily, I say unto you, there is not here a stone upon a stone, that will not be loosened and thrown down.

3. Now, as he was sitting on the mount of Olives, the disciples came up to him privately, and said : Tell us, when these things will be ; and what *will be* the sign of thy coming and of the end of the age ?
4. And Jesus answered and said unto them : Take
5. heed that no one deceive you : for many will come in my name, saying, I am the Christ : and will
6. deceive many. But ye will hear of wars and rumours of wars : see that ye trouble not yourselves ; for these things must come to pass : but the end is
7. not yet. For nation will rise up against nation, and kingdom against kingdom ; and *there* will be famines, and pestilences, and earthquakes in *divers*
8. places. Yet all these things are *but* a beginning of
9. sorrows. Then too ye will be delivered up to affliction, and be killed : and ye will be hated by
10. all nations for my name's sake. And then will many fall off ; and deliver up one another, and
11. hate one another. And many false prophets will
12. arise, and deceive many ; and, because iniquity will be multiplied, the love of many *of my disciples*
13. will become cold. But he, who endureth to the
14. end, will be safe. And these glad tidings of the kingdom *of God*, will be proclaimed in all the world, for a testimony to all nations : and then
15. will the end come. When, therefore, ye see on the holy ground that destructive abomination, spoken of by Daniel the prophet : (let him, who read-
16. eth, understand) then let them in Judæa flee into
17. the mountains : let not him, that is upon the roof,

C. xxiv. go down to take away any thing out of his house :

v. 18. and let not him, that is at *his* farm, turn back to

19. take away his cloaths *with him*. But alas for them that are with child, and them that give suck in those

20. days! And pray that your flight be not in rainy wea-

21. ther, nor in a sabbatical year: for then will be great affliction, such as was not since the beginning of

22. the world to that very *time*; nor ever will be. And, unless those days were shortened, no flesh could be preserved; but, for the sake of the chosen, those days will be shortened.

23. Then, if any one say unto you, Lo! here is the

24. Christ, or there! believe *him* not: for false Christs will rise up, and false prophets; and will propose great signs and wonders, so as to draw after them,

25. if they can, even the chosen. Behold! I have

26. forewarned you. Therefore, if they say unto you, Behold! he is in the wilderness; go not forth:

Behold! he is in a retired chamber; believe *them*

27. not. For, as the lightning issueth from the east and shineth to the west, so *sudden* also will this

28. coming of the son of man be. For, wheresoever the carcase is, there will the eagles be gathered together.

29. Now, immediately after this tribulation of those days, the sun will be darkened, and the moon

will not give her light: the stars will fall from heaven, and the firmament of the heavens will be

30. shaken. And then will the sign of the son of man appear in heaven; and then will all the tribes of

the land lament, and see the son of man coming on the clouds of heaven with power and great

31. glory. And he will send forth his messengers with

C. xxiv. a loud-sounding trumpet, and they will gather together his chosen from the four winds, from one end of heaven to the other.

32. Learn then the comparifon of the fig-tree. When it's tender branch is already come, and the leaves fpring forth, ye know that the fummer is nigh: 33. fo likewise know, when ye fee all thefe things, 34. that *he* is nigh, *even* at the door. Verily, I fay unto you, this very generation will not pafs away, 35. 'till all thefe things be done. The heaven and the earth will fooner pafs away, than thefe words of mine pafs away.
36. But the very day and hour no one knoweth; not even the angels of heaven; but my father 37. only. As the days, however, of Noah *were*, fo 38. too this coming of the fon of man will be. For, as in thofe days before the flood, they were eating and drinking, marrying and given in marriage, 39. until the day of Noah's entrance into the ark, and were not aware of the flood that was coming to carry them all away: fo too this prefence of the 40. fon of man will be. Then, of two men at the 41. farm, one will be taken, and the other left. Of two women grinding at the mill, one will be taken, 42. and the other left. Watch, therefore; for ye know not at what hour your mafter cometh. 43. But this ye know, that if the mafter of the family had known in what watch the thief was coming, he would have kept awake, nor have fuffered his 44. houfe to be broken into. Therefore, be ye alfo ready; for in an hour, when ye are not expecting him, the-son of man will come.

Who

C. xxi

v. 43

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Ch. xxi

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- C. xxiv. Who then is that faithful and prudent servant,  
 v. 45. whom his master set over the servants to give  
 46. them their sustenance in *it's* season? Happy that  
 47. servant, whom his master, at his coming, shall  
 48. find thus employed! Verily, I say unto you, he  
 49. will give him the charge of all his substance.  
 50. But, if the servant be wicked, and say in his  
 51. heart, My master is long in coming: and begin  
 to beat his fellow-servants, and to eat and drink  
 with drunkards; in a day, when that servant  
 is not expecting, will his master come; and in an  
 hour, when he is not aware; and will cut him  
 in two, and appoint his portion with the ungod-  
 ly: there will be weeping and gnashing of the  
 teeth.

Ch. xxv. Then will the kingdom of heaven be like unto

- v. 1. ten virgins, who took their lamps, and went out  
 2. to meet the bridegroom. Now five of them were  
 3. prudent, and five were foolish. The foolish took  
 4. their lamps, and no oil with them: but the pru-  
 dent took oil in their vessels with their lamps.  
 5. So, as the bridegroom was long in coming, they  
 6. all grew drowsy, and fell asleep. But at midnight  
 there was a cry, Behold! the bridegroom is com-  
 7. ing! go forth to meet him. Then all those vir-  
 gins roused themselves, and trimmed their lamps.  
 8. And the foolish said unto the prudent: Give us of  
 9. your oil, for our lamps are going out. The pru-  
 dent answered: There may not be enough for  
 us and you: go then rather to them who sell,  
 10. and buy for yourselves. Now, while they were  
 gone to buy, the bridegroom came; and they,

C. xxv. who were ready, went in with him to the marriage-supper: and the door was shut. Then afterwards come also the other virgins, and say:

11. Master! master! open *the door* for us. But he answered and said: Verily, I say unto you, I know

12. you not. Wake, therefore: for ye know neither

13. the day nor the hour. Like a man, who called his servants, when he went from home, and delivered

14. unto them his substance; giving five talents to one, and two to another, and to another, one; to each according to his several ability: and straightway

15. departed. Then he, who had received the five

16. talents, went and traded with them, and made five talents more. And likewise he, *who had*

17. *received* the two *talents*, gained also two more. But he, who had received the one *talent*, went

18. and dug in the ground, and hid his master's

19. money. After some time, the master of those servants cometh to settle his account with them.

20. Then he, who had received the five talents, came up and brought to *him* five talents more, saying: Master, thou deliveredst to me five talents: behold! I have gained besides them five

21. talents more. And his master said unto him: Well *done*, good and faithful servant! thou hast been faithful in a little; I will set thee over

22. much: come thou into the joy of thy master. He also, who had received the two talents, came up, and said: Master, thou deliveredst to me two talents: behold! I have gained besides them two

23. talents more. His master said unto him: Well *done*, good and faithful servant! thou hast been faithful in a little: I will set thee over much: come thou into

C. xx  
v. 2

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- C. xxv. into the joy of thy master. He also, who had received the one talent, came up, and said: Master, I knew thee to be a hard man, reaping where thou didst not sow, and gathering together where thou didst not scatter: so I was afraid, and went and hid thy talent in the ground. Lo! thou hast thine own *again*. Then his master answered and said: Wicked and slothful servant! didst thou know, that I reap where I sowed not; and gather together where I have not scattered? Thou oughtest, therefore, to put my money to the bankers; and at my coming I should have received mine own with interest. Take therefore the talent from this man, and give it to him, who hath the ten talents. For to every one, who hath *much*, abundance will be given: but from him, who hath little, even that little will be taken. And cast this unprofitable servant into the outer darkness: there will be weeping and gnashing of the teeth.
31. Now, when the son of man cometh in his glory, and all the holy angels with him, then will he sit on the throne of his glory. And in his presence will be gathered together all nations; and he will separate them from each other, even as a shepherd separateth the sheep from the goats. And he will set the sheep on his right hand, and the goats on his left. Then will the king say to those on his right hand: Come, blessed *children* of my father! inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye entertained me; naked, and ye clothed me; sick, and ye took care



- C. xxv. of me ; in prison, and ye came unto me. Then  
 v. 37. will the righteous answer : Lord, when did we  
 see thee hungry, and give thee food ? or thirsty,  
 38. and give thee drink ? When did we see thee a  
 stranger, and entertain thee ; or naked, and clothe  
 39. thee ? When did we see thee sick, or in prison,  
 40. and come unto thee ? And the king will answer :  
 Verily, I say unto you, inasmuch as ye did *it* to  
 one of the least of these my brethren, ye did *it*  
 unto me.
41. Then will he say also to them on the left hand :  
 Away from me, ye cursed ! into that everlasting  
 42. fire, prepared for the devil and his angels. For I  
 was hungry, and ye gave me no food : I was  
 43. thirsty, and ye gave me no drink : I was a stranger,  
 and ye did not entertain me : naked, and ye cloth-  
 ed me not ; sick and in prison, and ye took no  
 44. care of me. Then will they also answer : Lord,  
 when did we see thee hungry, or thirsty, or a  
 stranger, or naked, or sick, or in prison, and did  
 45. not relieve thee ? Then he will answer : Verily, I  
 say unto you, inasmuch as ye refused *it* to one of  
 46. the least of these, ye refused *it* to me. So these  
 will go away into everlasting punishment ; but the  
 righteous into everlasting life.

C. xxvi. And, when Jesus had finished all these words,  
 v. 1, 2. he said unto his disciples : Ye know that in two  
 days is the passover ; when the son of man will be  
 delivered up to be crucified.

3. Then the chief priests, and the scribes, and the  
 elders of the people, gathered themselves together  
 at the palace of the high-priest, whose name was  
 Caiaphas :

C. xxvi. Caiaphas : and consulted how to take Jesus privately, and kill him : but agreed in saying, Not during the festival, lest there be an uproar among the people.

6. So, while Jesus was in Bethany, in the house of
7. Simon the leper, a woman came up to him with an alabaſter box of perfumed ointment, very costly, and poured *some* upon his head as he was sitting at table. Now, when his disciples saw *it*,
8. they were moved with indignation, and said: Why is this waste? for this very ointment might have been sold for a great *sum*, and given to the poor.
9. When Jesus knew *this*, he said unto them : Why trouble ye the woman? she hath done a good deed for me. For ye have the poor always with you;
10. but me ye have not always. For she shed this ointment upon my body to embalm me. Verily, I say unto you, whereever this gospel shall be preached in the whole world, what she did will be also spoken of, for a memorial of her.
11. Then one of the twelve, named Judas Iscariot,
12. went to the chief priests, and said : What are ye willing to give me for delivering him up unto you?
13. Then they paid him thirty pieces of silver. And from that time he was seeking a good opportunity to deliver *Jesus* up.
14. Now, on the first day of unleavened bread, the disciples came up to Jesus, and said : Where wilt thou that we make ready for thee to eat the pass-
15. over? And he said : Go into the city to such a man, and tell him : The teacher saith, My season is at hand : may I keep the passover at thy house
16. with my disciples? And the disciples did as Je-

C. xxvi. fus bade them: and made ready the passover.

v. 20. Now, in the evening, he sat down to table with

21. the twelve; and, as they were eating, said: Verily, I say unto you, one of you will deliver me up.

22. And they were very sorrowful; and began, each of

23. them, to say unto him: Master, is it I? Then he answered and said: He, that is dipping his hand

24. with me in this dish, will deliver me up. The son of man indeed is going to suffer death, as it is written of him: but alas for that man, by whom the son of man will be delivered up! It were better

25. for that man, had he not been born. Then Judas, who delivered him up, answered: Master, is it I? He saith unto him: It is.

26. Now, as they were eating, Jesus took the loaf; and, after blessing *God*, he brake *it*, and gave to his disciples, and said: Take, eat; this is my body.

27. He took also the cup; and, when he had given

28. thanks *to God*, gave *it* to them, saying: Drink ye all of it: for this is my blood, that *blood* of the new covenant, which is poured out for many, unto re-

29. mission of sins. Now, I say unto you, I will not drink henceforth of this fruit of the vine, 'till that day when I drink it new with you in the kingdom

30. of my father. And, after a hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them: Ye will all forsake me this very night; as it is written, *I will smite*

32. *the shepherd; and the sheep of the flock will be scattered abroad*: but, after I am raised up, I will go before

33. you into Galilee. Then Peter answered, and said unto him: Though they all forsake thee, *yet* will

34. I never forsake thee. Jesus said unto him: Verily,



C. xxvi. ly, I say unto thee, this very night, before the cock  
v. 35. crow, thou wilt deny me thrice. Peter saith unto  
him: Even though I must die with thee, I will in  
no wise deny thee. And so said all the disciples.

36. Then cometh Jesus to a place called Gethse-  
mane; and saith unto the disciples: Stay here, 'till

37. I have been to pray yonder. And he took with him  
Peter and the two sons of Zebedee; and was in

38. an agony of excessive anguish. Then saith he un-  
to them: My soul is exceedingly dismayed with a  
deadly sorrow: tarry here, and watch with me.

39. And he went a little forwards, and fell upon his  
face, and prayed, saying: O! my father! if it be  
possible, let this cup be removed from me! never-

40. theless, not my will, but thine, be done! And, on  
coming to the disciples and finding them asleep,  
he saith to Peter: So, could ye not watch with  
me so short a time as this? Watch and pray, that

41. ye come not into *such* a trial. The spirit indeed

42. *may be* ready, but the flesh *is* weak. Again, he  
went from *them* a second time, and prayed, saying:  
O! my father! if this cup cannot be removed from

43. me, and I must drink it; thy will be done! And,  
when he came, he findeth them asleep again; for

44. their eyes were heavy. And he left them, and went  
away again, and prayed a third time, uttering the

45. self-same words. Then cometh he to his disciples,  
and saith unto them: Are ye still asleep, and giv-  
ing yourselves to rest? Behold! the moment is  
come for the son of man to be delivered up into

46. the hands of the heathen. Arise; let us be gone:  
behold! he, that is going to deliver me up, is

47. here. Now, whilst *Jesus* was yet speaking, lo!

Judas,

- C. xxvi. Judas, one of the twelve, came ; and with him a great multitude, with swords and staves, from the
48. chief priests and elders of the people : and he had given them a sign, saying : *The man*, whom I shall
49. kiss, is he : lay hold on him. And forthwith he came up to Jesus, and said : Peace, master ! and
50. fondly kist him. So Jesus said unto him : Friend, for what art thou come ? Then they went up, and
51. put out their hands, and seized Jesus. And behold ! one of them, *who were* with Jesus, stretcht out his hand to draw his sword ; and smote the servant of the high-priest, and took off his ear.
52. Then saith Jesus unto him : Put back thy sword into it's place : for all, who take up a sword, shall
53. perish by a sword. Dost thou think then, that I am not able at this moment to beseech my father ; and he would furnish me with more than twelve
54. legions of angels ? But how must the scriptures be then fulfilled, *which say*, that *these things* must thus
55. be done ? At the same time Jesus said unto the multitudes : Am I a murderer, that ye are come out in a body against me, with swords and staves, to seize me ? I was with you, day after day, teaching in the temple ; and ye did not seize me. But
56. all this is so done that the scriptures of the prophets may be fulfilled. Then all the disciples forsook him, and fled.
57. Now they, who had seized Jesus, carried *him* away to Caiaphas, with whom the scribes and the elders
58. were assembled. But Peter followed at a distance, as far as to the hall of the high-priest ; and went in ; and was sitting with the attendants to see
59. the end. And the chief priests, and the elders, and

- C. xxvi. and all the council, were seeking false testimony against Jesus, to cause him to be put to death:
60. but found it not, though many false witnesses came
61. up. At last came up two *witnesses*, saying: This man said, I am able to destroy the temple of God,
62. and to build it in three days. And the high-priest arose, and said unto him: Dost thou make no answer? What are these *men* witnessing against thee?
63. But Jesus was still silent. And the high-priest said unto him: I require thee to swear by the living God, and tell us, whether thou be the Christ, the
64. son of God. Jesus saith unto him: I am. Moreover I tell you, ye will soon see the son of man sitting on the right *hand* of divine power, and coming
65. upon the clouds of heaven. Then the high-priest rent his cloaths, saying: He hath spoken evil against God. What need have we more of witnesses? Behold! ye have now heard his wicked
66. speech. What think ye? They answered and
67. said: He is guilty of death. Then they spat in his face; and *some* smote him on the head with their fists, and others on the face with their open hands,
68. saying: Tell us, thou prophet Christ! which is he who smote thee?
69. Now Peter was sitting at a distance in the hall; and one of the maid-servants came up to him and
70. said: Thou also wast with Jesus the Galilean. But he denied it in the presence of them all, saying:
71. I know not what thou meanest. And, after he had gone out into the porch, another *maid-servant* saw him, and saith unto them who were there:
72. This *man* also was with Jesus of Nazareth. And he denied *it* again, with an oath: I do not know that



C.xxvi. that man. A little while after, some, who were  
 v. 73. standing *there*, came up, and said to Peter: Surely thou art one of them: and indeed thy speech  
 74. discovereth thee. Then he began to wish curses upon himself, and to swear: I do not know the  
 75. man. And immediately the cock crew: and Peter called to mind the declaration of Jesus, *who* had said unto him, Before the cock crow, thou wilt deny me thrice: and he went out and wept bitterly.

C.xxvii. Now, early in the morning, all the chief priests  
 v. 1. and the elders of the people consulted against Jesus, to put him to death. And they bound him,  
 2. and carried *him* away, and delivered him up to  
 3. Pontius Pilate the governour. Then Judas, *who* had delivered him up, seeing that he was condemned, repented; and gave back the thirty pieces  
 4. of silver to the chief priests and the elders, saying: I sinned in delivering up innocent blood. But they  
 5. said: What *is that* to us? look thou *to that*. Then he threw down the pieces of money in the temple, and withdrew: and, after his departure, was  
 6. choaked with anguish. Upon this, the chief priests took the pieces of silver, and said: It is not lawful to put them into the sacred treasury, because  
 7. they are the price of blood: so, after consultation *thereon*, they bought with them the potter's field,  
 8. to bury strangers in. Wherefore, that field hath  
 9. been called the Field of Blood to this day. Then was fulfilled this declaration of Jeremiah the prophet: *And they took the thirty pieces of silver, the price of him who was valued, whom the children of Israel valued;*

C.xxvii. *valued; and gave them for the potter's field, as the*  
 v. 10. *Lord appointed me.*

11. Now Jesus stood before the governour; and the  
 governour askt him, saying: Thou art then the  
 12. king of the Jews? Jesus said unto him: I am. And,  
 whilst he was accused by the chief priests and the  
 13. elders, he made no answer. Then saith Pilate unto  
 him: Dost not thou hear what they are witnessing  
 14. against thee? And he did not answer a single  
 question; so that the governour marvelled great-  
 15. ly. Now, during the festival, the governour used  
 to release unto the multitude one prisoner, which-  
 16. ever they desired. And they had then a noted  
 17. prisoner, named Barabbas. Therefore, while they  
 were assembled, Pilate said unto them: Which do  
 ye wish me to release unto you? Barabbas, or Je-  
 18. sus named Christ? For he knew, that they had de-  
 livered him up through hatred.

19. Now, while he was sitting on the judgement-seat,  
 his wife sent unto him, saying: Have thou nothing  
 to do with that righteous man: for I have suffered  
 much in a dream this day because of him.

20. But the chief priests and the elders persuaded  
 the multitudes to ask Barabbas from *him*, and leave  
 21. Jesus to die. Then the governour said unto them  
 again: Which of the two do ye wish me to re-  
 22. lease unto you? And they said: Barabbas. Pi-  
 late saith unto them: What must I do then with  
 Jesus, named Christ? They all say unto him:  
 23. Let him be crucified. And the governour said:  
 What crime then hath he committed? But they  
 cried out the more, saying: Let him be crucified.  
 24. Now Pilate, seeing that he did no good, and that

C.xxvii. only a greater uproar was made, took water, and washed his hands before the multitude, saying: I am guiltless of the blood of this righteous *man*:

25. look ye to it. And all the people answered: His

26. blood *be* upon us and upon our children! Then released he Barabbas unto them: and, when he had scourged Jesus, delivered him up to be crucified.

27. Then the soldiers of the governour took Jesus with them to the Prætorium, and assembled against

28. him the whole band: and, after they had stripped

29. him, put round him a scarlet robe; and platted a crown of thorns, and placed it on his head, with a reed in his right hand: and they knelt before him, and kept mocking him, saying: Hail,

30. king of the Jews! And they spat upon him, and took the reed, and continued smiting him on the

31. head. And, after mocking him, they took off the robe, and put his own cloaths on him, and carried

32. him away to crucify him. Now, as they were going out of *the city*, they met with a man of Cyrene, Simon by name: him they forced to carry his cross.

33. And, when they were come to a place called Gol-

34. gotha, [*which means a place of a skull*] they gave him vinegar, mingled with bitters, to drink: and,

35. when he had tasted *it*, he refused to drink. So, after they had nailed him to the cross, they parted his garments among themselves by casting lots *for*

36, 37. *them*: and sat down there to guard him. And they placed over his head this writing of his accusation: **THIS IS JESUS THE KING OF THE JEWS.**

38. Then two murderers were crucified with him, one on *the* right hand, and one on *the* left.

39. Now they, who were passing by, kept railing at him,



C.xxvii. him, wagging their heads, and saying: *Thou*, who

v. 40. canst destroy the temple, and build it in three days, save thyself! As thou art a son of God, come

41. down from the cross. Likewise the chief priests also, with the scribes and elders, mockt *him*, and

42. said: He saved others; cannot he save himself? If he be the king of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God: let *God* now deliver him, if he approveth him: for he said, I am a son of God.

44. And in the same manner the murderers also, who were crucified with him, reproacht him.

45. Now there was a darkness over all the land from

46. the sixth hour unto the ninth hour. And, about

the ninth hour, Jesus cried out with a loud voice:

*Eli! Eli! lama sabachthani?* that is: My God!

47. my God! why hast thou forsaken me? So when some, who were standing there, heard this, they

48. said: He is calling for Elias. And straightway one of them ran, and took a sponge, and put it, full of vinegar, on a reed, and gave him to drink.

49. But others were saying: Hold! let us see, whe-

50. ther Elias is coming to deliver him. Now, when Jesus had cried out again with a loud voice, he ex-

51. pired. And behold! the vail of the temple was slit from the top to the bottom; and the earth

52. shook; and the rocks were split; and the tombs were opened; and many bodies of the saints, who

53. were asleep, awoke, and went out of their tombs, after they awoke, into the holy city; and were seen by many.)

54. Now, when the centurion and his fellow soldiers, who were guarding Jesus, perceived the

earth-

C.xxvii. earthquake, and what had happened, they were greatly afraid, and said: Certainly this was a son of God!

55. And several women were there looking on afar off, who had accompanied Jesus from Galilee, and

56. waited on him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57. Now, in the evening a rich man of Arimathea, named Joseph, (who had been too a disciple of

58. Jesus) went up to Pilate, and askt of him the body of Jesus. Then Pilate commanded the body to

59. be given him. So Joseph took the body, and wrapt

60. it in a clean linen cloth, and laid it in his own new tomb, which he had hewn in the rock; and rolled

up a great stone to the entrance of the tomb, and

61. went away. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. On the next day, the day after the preparation, the chief priests and the Pharisees came together

63. to Pilate, saying: Sir, we remember that this deceiver said, while he was yet alive, After three days

64. I shall be raised up to life. Order, therefore, the sepulchre to be made safe until the third day; lest

his disciples come by night and steal him, and say unto the people, He hath been raised up from the

dead: for this last imposture will be worse than

65. the first. And Pilate said unto them: Ye have a

66. guard: go, make *the sepulchre* safe as you can. So

they went, and made the sepulchre safe by sealing the stone, and by the guard.

Now,

C. xxviii. Now, after the end of the week, as the first day

v. 1. of the *next* week began to dawn, Mary Magdalene and the other Mary went to view the sepulchre.

2. And behold ! a great disturbance had happened : for an angel of the Lord had come down from heaven, and gone and rolled away the stone from the

3. entrance ; and was sitting on it. Now his appearance was like lightning, and his raiment bright as

4. snow. So, through fear of him, the keepers had

5. been alarmed, and become like dead men. But the angel said unto the women : Be not ye afraid : for

6. I know that ye are seeking Jesus, who was crucified. He is not here : for he hath been raised up,

as he said. Come, see the place where the Lord

7. lay. And go in haste to tell his disciples, that he hath been raised from the dead : and behold ! he

is going before you into Galilee : there will ye see

8. him. Lo ! I told you. And they went out in haste from the tomb, with fear and great joy ; and

9. ran to carry his disciples word. Now, as they were going to tell his disciples, behold ! Jesus met

them ; and said : Peace be to you ! And they went

up, and laid hold on his feet, and paid him ho-

10. mage. Then saith Jesus unto them : Fear ye not :

go, tell my brethren from me, to depart for Galilee : and there will they see me.

11. Now, as they were going, behold ! some of the guard went into the city, and told the chief priests

12. all that had come to pass : who, after they had assembled with the elders, and consulted, gave a

13. good sum of money to the soldiers, saying : Tell *the people*, His disciples came by night, and stole

14. him, while we were asleep. And, if this affair be



C.xxviii. brought to a hearing before the governour, we  
v. 15. will satisfy him, and keep you from trouble. So  
they took the money, and did as they were taught:  
and this account *of the matter* hath been reported  
among the Jews to this very day.

16. But the eleven disciples went into Galilee, to  
the mountain that Jesus had appointed them.

17. And, when they saw him, they fell down and paid

18. him homage: but some were doubtful. And Jesus  
went up to them, and said: All power is given unto

19. me in heaven and on earth. Go ye, therefore, and  
make disciples of all nations, baptising them in the  
name of the father, and of the son, and of the holy

20. spirit: teaching them to observe all the command-  
ments, which I gave you: and behold! I am with  
you continually to the conclusion of the age.  
Amen!

THE

Ch.  
v.

# THE GOSPEL

O F

## ST. MARK.

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Ch. i. THE BEGINNING OF THE GOSPEL OF JESUS  
V. 1. CHRIST, THE SON OF GOD.

2. **A**s it is written in the prophets, *Behold ! I send my messenger before thy face to prepare thy way before thee ; a voice of one crying in the wilderness, prepare ye the way of the Lord ; make the paths straight for him :*
3. *accordingly* came John, baptising in the wilderness, and preaching a baptism of repentance for remission of sins. And all the country of Judæa and the people of Jerusalem were going out unto him, and were all baptised by him in the river Jordan,
4. upon confession of their sins. Now John was clothed in camel's hair, with a leathern girdle about his loins : and he ate locusts and wild honey ; and said, as he continued preaching, *One is coming after me, mightier than I : the string of whose shoes I am*
5. not worthy to stoop down and untie. I indeed baptise you in water : but he will baptise you in a holy spirit.

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G 2

And

- Ch. i. And in those days came Jesus of Nazareth in Galilee, and was baptised by John in Jordan : and, as he went up out of the water, *John* saw the heavens open, and the spirit, like a dove, coming down upon him. And a voice issued from the heavens : Thou art my son, that beloved *son*, in whom I am well pleased.
12. And immediately the spirit leadeth out Jesus into the wilderness : and he continued there in the wilderness forty days, tried by Satan, and amongst the wild beasts : and the angels ministered unto him.
14. Now, after John was delivered up, Jesus came into Galilee, preaching the glad tidings of the kingdom of God, and saying : The time is fully come, and the kingdom of God is at hand : repent ye, and believe the gospel. And, as he was walking by the sea of Galilee, he saw Simon and Andrew *the brother of Simon*, casting a net into the sea ; for they were fishers : and Jesus said unto them : Come with me, and I will make you fishers of men. And they straightway left their nets, and went with him. And, going thence a little further, he saw James the *son* of Zebedee and John *the brother of James*, in the vessel, putting the nets in order : and, as soon as he called them, they left their father Zebedee in the vessel with the hired servants, and went after him. And they come into Capernaum : and he straightway went on the sabbath-day into the synagogue, and taught as usual : and *the people* were astonished at his *manner* of teaching : for he taught them as one who had authority, and not as the scribes.

And

- Ch. i. And there was in their synagogue a man with  
 v. 23. an unclean spirit; who cried out, saying: Hah!  
 24. what hast thou to do with us, Jesus of Nazareth?  
 Art thou come to destroy us? I know thee, who  
 25. thou art; the holy *one* of God. And Jesus rebuked  
 him, saying: Hold thy tongue, and come out  
 26. of him. And the unclean spirit, after shaking  
 him much and crying with a loud voice, came out  
 27. of him. And all were amazed; so that they debated  
 with each other, saying: What is this? what new *kind of* teaching is this? for with authority  
 he commandeth even the unclean spirits, and  
 28. they obey him. So his fame immediately spread  
 into all the neighbouring country of Galilee.  
 29. And, as soon as they left the synagogue, they  
 went to the house of Simon and Andrew, with  
 30. James and John. Now Simon's wife's mother  
 31. was lying in bed with a fever; and immediately  
 they tell *Jesus* of her, and he went to *her*, took her  
 by the hand, and raised her up; and immediately  
 the fever left her, and she ministered unto them.  
 32. But, in the evening, after sun-set, they brought un-  
 33. to him all their sick and their dæmoniacs; and the  
 34. whole city was assembled at the door: and he  
 healed many, afflicted with various diseases; and  
 cast out many dæmons, and suffered them not to  
 speak, because they knew him.  
 35. And, rising up early in the morning, while it was  
 very dark, he went into a lonely place, and was  
 36. praying there; when Simon and the rest went in  
 37. search of him, and, after they found him, they  
 say unto him: All are seeking thee. And he



Ch. i. faith unto them: Let us go into the next towns,  
 v. 38. that I may preach there also: because for this purpose come I forth. So he continued preaching in their synagogues throughout all Galilee; and casting out dæmons.

40. And a leper cometh to him, beseeching him, and kneeling to him, and saying: If thou please,  
 41. thou canst make me clean. And Jesus, moved with pity, stretcht out his hand and toucht him;  
 42. and saith unto him, I will: be thou clean. And, as soon as he had spoken, the leprosy went from  
 43. *the man*, and was cleansed. And *Jesus*, after strictly charging him, sent him immediately away, and  
 44. saith unto him: Take care that thou say nothing to any man; but go, shew thyself to the priest, and offer for thy cleansing what Moses appointed, as a testimony unto them. But *the man* departed, and began to talk much about *it*, and to publish it; so that *Jesus* could no more go openly into the city; but continued without in lonely places: and the *people* kept coming to him from all parts.

Ch. ii. And *Jesus* returned to Capernaum after *some*  
 v. 1. days; and it was heard that he was in a house  
 2. there. And many immediately assembled, so that even the space before the door could not contain them: and he was speaking the word unto them.  
 3. And a man with a palsy was brought unto him, borne by four. And, as they could not come near him because of the multitude, they took up the roof of *the house* where he was, by forcing open *the door*; and let down the bed, on which the sick  
 man

Ch. ii. man lay. Now, when Jesus saw their faith, he

v. 5. saith to the sick man: Child, thy sins be forgiven

6. thee. Then some of the scribes, sitting there, were

7. reasoning in their hearts, Why doth this man speak thus wickedly? Who can forgive sins but God

8. only? And Jesus, knowing at once in his own mind, that they were thus reasoning in themselves,

9. said unto them: Why have ye these reasonings in your hearts? For which is easier? to say to the

10. sick man, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk; but that

ye may know the son of man to have authority

11. upon earth to forgive sins? *Then* he saith to the sick man: I say unto thee, Arise, and take up thy

12. bed, and go home. And he arose immediately, and took up his bed, and went out before *them* all;

infomuch that they were all amazed, and glorified God, saying: We never saw it thus.

13. And *Jesus* went out again by the sea: and all the multitude was thronging to him; and he continued to teach them. And, passing on, he saw

14. Levi the *son* of Alpheus, sitting at the custom-house; and saith unto him: Come with me. And

15. he arose, and went with him. And many tax-gatherers and heathens were eating in the house at the same table with Jesus and his disciples: for

16. many of them had accompanied him. And, when the scribes and the Pharisees saw him eating with

these tax-gatherers and heathens, they said to his disciples: How is it that he eateth and drinketh with

17. these tax-gatherers and sinners? And Jesus, hearing this, saith unto them: They, who are well,

Ch. ii. need not a physician ; but they who are sick. I am not come to call righteous *men*, but sinners, to repentance.

18. And the disciples of John and of the Pharisees used to fast ; and they come to *Jesus*, and say : Why do the disciples of John and of the Pharisees

19. fast, but thy disciples fast not ? And *Jesus* said unto them : Can the companions of the bridegroom fast, while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot

20. fast. But the days will come, when the bridegroom shall depart from them ; and then will they

21. fast in those days. Now, no one seweth a patch of new cloth on an old garment : if so, the new *piece* taketh away from the entireness of the old

22. garment, and a worse rent is made. And no one putteth new wine into old bottles : if so, the new wine bursteth those bottles, and the wine is spilled, and the bottles are destroyed : but we must put new wine into new bottles.

23. And it come to pass as he was going through the corn-fields on the sabbath-day, his disciples

24. pluckt the ears of corn, as they went along. And the Pharisees said unto him : See ; why are they

25. doing what is not lawful, on the sabbath ? And he said unto them : Have ye never read what David did when hunger prest him, he and his compa-

26. nions ? How he went into the house of God *in the days* of Abiathar the high-priest, and ate the shew-loaves, which the priests only are allowed to eat ;

27. and gave also to his companions ? And *Jesus* said unto



Ch. ii. unto them: The sabbath was made for man, and not man for the sabbath. So that the son of man is master even of the sabbath.

Ch. iii. And *Jesus* went again into the synagogue: and v. 1, 2. a man with a withered hand was there. And

they were maliciously observing, whether he would heal *the man* on the sabbath-day, that they might

3. accuse him. And he saith unto the man with the withered hand: Bring thyself forward into the

4. middle. And he saith unto them: Is it right to do good, or to do ill, on the sabbath-day? to save

5. life, or to kill? But they continued silent. Then, after looking round upon them, being angry and

at the same time sorry for the blindness of their hearts, he saith unto the man: Stretch out thy

hand: and he stretcht it out; and his hand was restored to it's soundness like the other.

6. And the Pharisees went out immediately, and continued in consultation together, with the Herodians, against *Jesus*, how they might destroy him.

7. Then he withdrew with his disciples to the sea: and a great multitude from Galilee followed him,

8. and from Judea, and from Jerusalem, and from Iudæa, and from the side of *the river* Jordan; and they about Tyre and Sidon, a vast multitude! hearing what great things he was doing, came unto him.

9. And he told his disciples to keep a small vessel close to him, because of the multitude, that they

10. might not press upon him: for he healed many, so that all, who had diseases, were pushing forwards

11. to touch him. And the unclean spirits, when they saw him, used to fall down before him, and cry out,

saying:

Ch. iii. saying: Thou art the son of God. And he always  
v. 12. strictly charged them not to make him known.

13. Then *Jesus* goeth up into the mountain, and call-  
eth to him such as he desired; and they went unto  
14. him: and he appointed twelve to be with him,  
15. and to go forth to preach, and to have power to  
16. heal diseases, and to cast out dæmons: Simon,  
17. whom he surnamed Peter; and James the *son* of  
Zebedee, and John the brother of James, whom  
he surnamed Boanerges, that is, sons of thunder;  
18. and Andrew, and Philip, and Bartholomew, and  
Matthew, and Thomas, and James the *son* of Al-  
19. pheus, and Thaddeus, and Simon the Cananite,  
and Judas Iscariot, who also delivered him up.  
20. And they come to a house; and a multitude  
croudeth together again, so that they are not  
21. able even to eat bread. And, when his own  
family heard of *it*, they went out to secure him;  
for *some* had told *them*, that he was gone out.  
22. And the scribes of Jerusalem, who had come  
down, said: He hath Beelzebub *with him*: and,  
He casteth out these dæmons by the prince of the  
23. dæmons. And he called them to him, and spake  
unto them in parables: How can Satan cast out  
24. Satan? And, if a kingdom be divided against it-  
25. self, that kingdom cannot continue stedfast; and,  
if a family be divided against itself, that family  
26. cannot continue stedfast. So, if Satan rise up  
against himself and be divided, he cannot con-  
27. tinue stedfast, but hath an end. No man can go  
into the house of the strong one, and seize his  
goods: he must first bind the strong one and then  
he

Ch. iii. he may seize his goods. Verily, I say unto you,

v. 28. all sins may be forgiven the sons of men, and all

29. the wicked speeches, which they may utter: but, whosoever shall speak evil against the holy spirit, he hath no forgiveness in this age, but is in dan-

30. ger of eternal punishment. Because they said, He hath an unclean spirit.

31. Accordingly, his brethren and mother come; and

32. standing without, send some to call him; (for the multitude was sitting about him) who said unto him: Behold! thy mother and thy brethren with-

33. out are enquiring for thee. And he answered them, saying: Who is my mother? and who *are*

34. my brethren? And, looking around on those, who were sitting about him, he saith: Behold my mo-

35. ther and my brethren! For, whosoever shall do the will of God, he is my brother, and sister, and mother.

Ch. iv. And *Jesus* began to teach them again by the

v. i. sea-side; and a great multitude was gathered unto him, so that he got into the vessel, and sat *therein* upon the sea; and all the multitude con-

2. tinued on the shore. And he taught them, as

usual, many things by parables, and said unto

3. them as he taught them: Hearken: behold! a

4. sower went forth to sow: and, as he was sowing, one *part* happened to fall by the road-side; and the

5. fowls of the air came, and ate it up. And another *part* fell on rocky ground, where they had not much earth: and they sprang up forthwith,

6. because they had no depth of earth; and, when the sun was up, were scorched; and, from hav-

ing



Ch. iv. ing no root; withered away. And one *part* fell  
 v. 7. among the thorns: and the thorns grew up, and  
 8. choakt it; so that it yielded no fruit. But another *part* fell on the good ground, and yielded  
 growing and thriving fruit; and brought forth,  
 some thirty, and some sixty, and some a hundred  
 9. *fold*. And he said unto them: Whoso hath ears  
 to hear, let him hear.  
 10. Now, when he was in private, they, who were  
 about him with the twelve, askt him *concerning* this  
 11. parable. And he said unto them: Unto you it  
 is given to know the mystery of the kingdom of  
 God: but unto them, that *are* without, all these  
 12. things are in parables: inasmuch as they see  
 clearly, and perceive not; and hear plainly, but  
 understand not, so as to turn to *me*, and have  
 13. their sins forgiven them. Then he saith unto *his*  
*disciples*: Do not ye know this parable? How then  
 14. will ye know all *my* parables? The sower soweth  
 15. the word. Now, those by the road-side have the  
 word *indeed* sown in them, but, as soon as they  
 have heard it, Satan cometh and taketh away the  
 16. word, that was sown in their hearts. They like-  
 wise, that are sown on rocky places, are those,  
 who, as soon as they hear the word, receive it  
 17. with gladness; yet, having no root in themselves,  
 endure but a little time; for, when afflictions, or  
 persecution ariseth because of the word, they im-  
 18. mediately fall away. And they, that are sown  
 among the thorns, are such as hear the word;  
 19. but the cares of this life, and the deceitfulness of  
 riches, and other lusts, coming upon *them*, toge-  
 ther choke the word, and it becometh unfruitful.

And

Ch. iv. And they, that were sown on the good ground,  
 v. 20. are such as hear the word and receive it; and  
 bear fruit, some thirty, and some sixty, and some  
 a hundred *fold*.

21. And he said unto them: Does the lamp come  
 to be put under the bushel, or under the couch;  
 22. and not *rather* to be set upon it's stand? For there  
 is nothing hid, that will not be brought to  
 light: and nothing has been laid up in secret, but  
 23. to come into open *view*. If any one have ears to  
 24. hear, let him hear. And he said unto them: Con-  
 sider what ye hear: the measure, which ye give,  
 will be given to you, who hear, in abundance.  
 25. For, whosoever hath, to him will be given; and  
 from him, who hath little, even that little will be  
 26. taken. And he said: So is the kingdom of God,  
 as if a man should cast seed upon the ground;  
 27. and, while he sleepeth by night and riseth by day,  
 the seed should spring up and grow he knoweth  
 28. not how. For the earth bringeth forth fruit of  
 29. itself; first the blade, then the ear, then *the* full  
 corn in the ear. But when the fruit is ripe, he  
 forthwith sendeth out the sickle; for the harvest  
 is at hand.  
 30. And *Jesus* said: To what shall we liken the king-  
 dom of God? Or what comparison shall we use  
 31. concerning it? *It is* like a grain of mustard-seed,  
 which, when it is sown on the ground, is less than  
 32. all the seeds that *are sown* on the ground; but,  
 after it is sown, riseth up, and becometh the great-  
 est of all the herbs, and shooteth out great branches,  
 so that the fowls of heaven may roost under the  
 shadow of it.

And

- Ch. iv. And in many such parables he used to speak  
 v. 33. the word unto them as they were able to under-  
 34. stand: but without a parable did he not speak  
 unto them: and he constantly explained every  
 thing in private to his disciples.  
 35. And the same day, in the evening, he saith unto  
 36. them: Let us cross to the other side. So they left  
 the multitude, and take him with *them* in the ves-  
 37. sel: (other little vessels also were with it) when a  
 great gust of wind arose; and the waves dashed  
 against the vessel, so that it was now becoming  
 38. full. And he was in the stern, asleep on a pillow;  
 and they rouse him, and say unto him: Teacher,  
 39. carest thou not, that we are perishing? Then he  
 awoke, and rebuked the wind, and said unto the  
 sea: Peace! be still! Then the wind ceased, and  
 40. there was a great calm. And he said unto them:  
 Why are ye so fearful? How *is it that* ye have not  
 41. faith? And they were very much afraid, and said  
 unto each other: Who then is this; when even  
 the wind and the sea obey him?

- Ch. v. Then *Jesus and his disciples* crossed the sea to the  
 v. 1, 2. country of the Gadarenes. And, as soon as he left  
 the vessel, a man out of the tombs met him, with  
 3. an unclean spirit; who dwelt in the tombs, and  
 4. no one could bind him even with chains: inas-  
 much as he had been often bound with fetters and  
 chains, and the chains had been rent in sunder by  
 him, and the fetters broken to pieces: and no one  
 5. could master him. And all the night and day was  
 he crying in the mountains and in the tombs, and  
 6. bruising himself with stones. Now, when he saw  
 Jesus



Ch. v. Jesus from afar off, he ran, and fell down before him,

v. 7. and cried out with a loud voice : What hast thou to do with me, Jesus, son of the most high God ?

8. I adjure thee by God, torment me not. For *Jesus* had said to him : Thou unclean spirit, come out

9. of the man. And he asked him : What is thy name ?

*The man* answered : My name is legion : for we are

10. many. And he besought *Jesus* much, not to send

11. them away out of the country. Now a great herd

12. of swine was feeding there by the mountains. And

all the dæmons besought him, saying : Send us to

13. the swine, that we may go into them. And im-

mediately Jesus gave them leave. So the unclean

spirits left *the man*, and went into the swine ; and

the herd, about two thousand, rushed down the

steep bank into the sea, and were choaked in

14. the sea. And the feeders of the swine fled, and

told it in the city and the country : and *the people*

went out to see what it was that had been done ;

15. and come to Jesus, and see the dæmoniac, who

had possessed the legion, with his cloaths on, and

16. in his senses : and they were afraid. And they,

who had seen, related to the *people*, how this had

been done to the possessed *man* ; and about the

17. swine. And they besought him to leave their

18. borders. And, when he was got into the vessel,

he, who had been a dæmoniac, entreated that he

19. might continue with him. Jesus, however, suffer-

ed him not, but said unto him : Go home to thine

own family, and tell them how much the Lord

20. hath done for thee, and pitied thee. So he went

away, and began to publish in Decapolis, how

much

Ch. v. much Jesus had done for him : and all were astonished.

21. And, when Jesus had crossed back again in the vessel to the other side, a great multitude came together unto him : and he continued by the sea.
22. And behold ! one of the rulers of the synagogue cometh, Jairus by name ; and, as soon as he seeth *Jesus*, falleth at his feet, and earnestly besought
23. him, saying. My little daughter is at the point of death : come, lay thy hands on her, that she may
24. recover and live. So Jesus went with him ; and a great multitude was following him and pressing him in a body.
25. And a certain woman, with an issue of blood
26. twelve years, who had suffered much from many physicians, and spent all that she had, and was not
27. better but rather worse ; having heard of Jesus, came behind in the throng, and toucht his outer
28. garment : for she said, If I can touch but his
29. cloaths, I shall be well. And the fountain of her blood was immediately dried up ; and she felt in her body, that she was free from that disorder.
30. And Jesus, knowing at once within himself, that this power had gone out from him, turned about in
31. the multitude, and said : Who toucht my cloaths ? And his disciples said unto him : Thou seest the multitude pressing thee in a body ; and sayest thou,
32. Who toucht me ? And he was looking round to
33. see who had done this ; when the woman, affrighted and trembling, knowing what had happened to her, came and fell down before him, and told
34. him all the truth. And he said unto her, Daughter,
- ter,

Ch. v. ter, thy faith hath made thee well: go in peace; and continue free from thy disorder.

35. While he was yet speaking, there came some from the ruler of the synagogue, who said, Thy daughter is dead: why troublest thou the teacher  
 36. any further? But, as soon as Jesus heard these words, he saith to the ruler of the synagogue: Be  
 37. not afraid: only believe. And he suffered no one to accompany him, save Peter, and James, and  
 38. John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth them in confusion, weeping and howling greatly.  
 39. And he went in, and saith unto them: Why are ye making this disturbance and lamentation? the child is not dead, but asleep. And they laught at  
 40. him. But he turned them all out, and taketh with him the father of the child and the mother, and the three disciples; and goeth into the place where  
 41. the child was laid. And he took the child by the hand, and saith unto her: *Talitha cumi*: which  
 42. means, I say unto thee, *Little maid, arise*. And the young damsel immediately arose, and continued to walk about; for she was about twelve years old: and they were astonished with a great asto-  
 43. nishment. And he charged them much to let no one know this: and bade *them* give her something to eat.

Ch. vi. And Jesus departed thence, and came into his  
 v. 1, 2. own town with his disciples. And, when the sabbath-day came, he began to teach in the synagogue; and many heard *him*, and were astonished, saying: Whence hath this man these things? and



- Ch. vi. what is this wisdom that is given him? for even  
 v. 3. these mighty works are done by his hands. Is not  
 this the carpenter, the son of Mary, and the brother  
 of James and Joses and Judas and Simon? and are not his sisters here amongst us? And they  
 4. revolted at him. But Jesus said unto them: A  
 teacher is not without honour, save in his own  
 town, and among his kinsmen, and in his own family.  
 5. And he could not do any miracle there beyond healing a few sick people by laying his hands  
 6. upon *them*: and he wondered at their want of faith, and went round about the villages teaching.
7. And Jesus calleth to him his disciples, and began to send them forth by two and two; and gave  
 8. them power over dæmons; and commanded them to take nothing for their journey, but a staff only;  
 9. no scrip, no bread, no money in the purse; but with shoes on their feet: and not to put on two  
 10. coats. And he said unto them: Wherever ye enter a house, stay in it 'till ye leave that place.  
 11. And, whosoever shall not receive you, nor hearken to you; when ye go thence, shake off the dust that is under your feet, for a testimony unto them. Verily, I say unto you, it will be more tolerable for Sodom and Gomorrah in a day of punishment, than  
 12. for that city. And they went forth, and preacht repentance: and cast out many dæmons, and anointed many sick people with oil, and healed them.  
 13.  
 14. And Herod the king heard *of him*, (for his name was spread abroad) and said: John the Baptist hath been raised from the dead; and therefore  
 these

- Ch. vi. these mighty works are wrought by him. Others  
 v. 15. said, It is Elias: and others said, It is a prophet,  
 16. or like one of the prophets. But, when Herod  
 heard *of him*, he said: It is John, whom I behead-  
 17. ed: he hath been raised from the dead. For He-  
 rod himself for the sake of Herodias his brother  
 Philip's wife, whom Herod had married, had sent  
 and laid hold on John, and bound him in prison.  
 18. For John was constantly saying to Herod, It is not  
 19. lawful for thee to have thy brother's wife: so that  
 Herodias was enraged at him, and desirous of  
 20. killing him; but was not able. For Herod reve-  
 renced John, knowing him to be a righteous and  
 holy *man*; and greatly respected him, and did  
 many things at his instruction, and heard him  
 21. gladly. Now on a convenient day, the birth-day  
 of Herod, when he was giving a supper to his no-  
 22. bles and captains and great men of Galilee, the  
 daughter of Herodias came in and danced, and  
 pleased Herod and the guests *so much, that* the king  
 said unto the damsel: Ask of me whatsoever thou  
 23. wilt, and I will give *it* thee. And he confirmed it  
 by swearing: Whatsoever thou shalt ask of me, I  
 will give *it* thee, *even* unto half of my kingdom.  
 24. But she went out, and said unto her mother: What  
 shall I ask? who said: The head of John the Bap-  
 25. tist. So she came forthwith in haste unto the king  
 with this request, saying: I wish that thou would-  
 est give me immediately upon a dish the head of  
 26. John the Baptist. And the king was very sorry;  
 but, because of the oaths and the guests, he was  
 27. unwilling to refuse her; and straightway sent one  
 of the guards, and ordered the head to be brought.

Ch. vi. So the *guard* went and beheaded *John* in the pri-

v. 28. son, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And, when his disciples heard *of it*, they came and took away the carcase, and laid it in a tomb.

30. And the apostles come together unto Jesus, and tell him every thing, both what they had done and

31. what they had taught. And he said unto them : Come ye by yourselves apart into a lonely place, and rest yourselves awhile : (for so many were

32. coming and going that they had no opportunity even to eat) : and they went away in the vessel

33. to a lonely place secretly. But the multitudes saw them go, and many distinguished him *among them* ; and ran together by land from all the cities to that place, and came *there* before them, and crowded

34. about him. And, when Jesus went out *of the vessel*, he saw a great multitude, and pitied them, because they were like sheep without a shepherd :

35. and he began to teach them many things. And, at a late hour of the day, his disciples came up unto him, saying : This is a lonely place, and *it is*

36. now a late hour : send them away, that they may go into the country round, and *the* villages, to buy themselves bread ; for they have nothing to eat.

37. But he answered and said unto them : Give ye them to eat. And they say unto him : Shall we go and buy two hundred penny-worth of bread,

38. and give them to eat ? He saith unto them : How many loaves have ye ? Go and see. And, when

39. they knew, they say : Five, and two fishes. And he commanded them to make all *the people* sit down  
by



- Ch. vi. by companies on the green grafs: and they sat  
 v. 40. down in companies, by hundreds, and by fifties.  
 41. And he took the five loaves and the two fishes,  
 and lookt up to heaven, and blest *God*, and brake  
 the loaves, and gave *them* to his disciples to distri-  
 bute; and divided the two fishes for them all.  
 42, 43. And all ate, and were filled. And twelve baskets  
 full of the fragments were taken away, besides  
 44. *fragments* of the fishes. And they, who had eaten of  
 45. the loaves, were about five thousand men. And  
 straightway he forced his disciples to get into the  
 vessel, and to go before *him* across to Bethsaida,  
 46. while he sent away the multitude: and, after part-  
 ing from them, he went into the mountain to pray.  
 47. And, in the evening, the vessel was in the midst of  
 48. the sea, and he alone on the land. And he saw  
 them harassing themselves with rowing, (for the  
 wind was against them): and, about the fourth  
 watch of the night, goeth to them *by* walking  
 upon the sea: and was intending to pass by them.  
 49. But, when they saw *him* walking upon the sea,  
 they supposed *him* to be an apparition; and cried  
 50. out: for they all saw him, and were troubled. And  
 immediately he spake to them, and said: Take  
 51. courage: it is I: be not afraid. And he went up  
 into the vessel to them; and the wind was still: and  
 they were lost in exceedingly great astonishment.  
 52. For they were not brought to a *right* understand-  
 ing of *him* by *the miracle* of the loaves; because their  
 53. heart was blinded. And they cross over to the  
 land of Genesaret, and brought the vessel to the  
 54. shore: and, as soon as they landed, *the people* recol-  
 55. lected him, and ran all about that country, and

Ch. vi. began to bring the sick on beds from every side,  
 v. 56. wherever they heard he was : and into whatsoever village, or city, or country, he was going, they used to place the sick in the streets, and to beseech him that they might touch if it were but the border of his garment ; and as many as touched it were constantly made well.

Ch. vii. And the Pharisees and some of the scribes, who  
 v. 1, 2. had come from Jerusalem, resort unto Jesus ; and upon seeing some of his disciples eating bread with unholy, [*that is, with unwashen hands*], they  
 3. found fault. For the Pharisees and all the Jews never eat without throwing a handful of water over their hands, holding the tradition of the elders : and, *when they come from the market*, except they dip *their hands in water*, they eat not : and many other such traditions they observe, washings of cups, and measures, and brazen vessels, and  
 4. couches. Then the Pharisees and the scribes ask him : Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ? And he answered and said unto them : Well hath Eisaiah taught concerning you hypocrites, as it is written : *This people honoureth me with their lips, but their heart is far from me : but in vain do they worship me, teaching for doctrines the commandments of men.* For ye have let go the commandment of God, but hold the tradition of men, *the washings of measures and cups* : and many  
 5. other such things as these ye do. And he said unto them : Ye entirely set aside the commandment of God, that ye may keep your own tradition.

- Ch. vii. tion. For Moses said : *Honour thy father and thy*  
 v. 10. *mother* : and, *Whofo revileth father or mother, he shall*  
 11. *be put to death.* But ye teach, that a man may say  
 to *his* father or mother, *it is korban*, that is *a gift*,  
 by which thou mightest have been profited by me ;  
 12. and suffer him not to do any thing for his father or  
 13. his mother : *thus* making void the word of God by  
 your tradition. And many such things as these ye  
 14. do. And he called to him all the multitude, and  
 said unto them : Hearken ye all unto me, and un-  
 15. derstand. Nothing from without a man by going  
 into him can defile him ; but the things, which come  
 16. out of him, are those that defile a man. Whofo  
 hath ears to hear, let him hear.  
 17. And, when *Jesus* was gone into a house from the  
 multitude, his disciples askt him concerning this  
 18. parable. And he saith unto them : Are ye also  
 thus without understanding ? Do ye not under-  
 stand, that whatever goeth into a man cannot defile  
 19. him ? for it goeth not into the heart, but into the  
 belly, and proceedeth to that part of the body that  
 20. cleareth all the food. And he said : What cometh  
 21. out of a man, *that* defileth a man. For from with-  
 in, out of the heart of men, come evil reasonings,  
 22. adulteries, fornications, murders, thefts, excessive  
 desires, wickednesses, guile, unchastity, an envious  
 23. eye, evil speaking, pride, arrogancy : all these evil  
 things come from within, and defile a man,  
 24. And he arose, and departed thence towards the  
 borders of Tyre and Sidon ; and, desirous that no  
 one should know of him, went into a house ; but  
 25. he could not be hid. For a woman, whose little



Ch. vii. daughter had an unclean spirit, heard of him, and

v. 26. came and fell at his feet, (now the woman was a Greek, a Syro-phœnician by birth) and besought

27. him to cast the dæmon out of her daughter. But Jesus said unto her: Let the children be filled first: for it is not right to take the children's bread, and

28. throw it to the dogs. And she answered: Yes, master; for even the dogs eat the children's crumbs

29. under the table. And he said unto her: For this very saying, go thy way: the dæmon is gone out

30. of thy daughter. And she went home, and found her daughter, with her cloaths on, upon the couch, and the dæmon gone out of her.

31. And again, leaving the borders of Tyre and Sidon, he came to the sea of Galilee, through the

32. midst of the borders of Decapolis. And they bring unto him a deaf man with an impediment in his speech; and beseech him to put his hand upon him.

33. And, taking him aside from the multitude to himself, he spat, and put his fingers into his ears, and

34. toucht his tongue; and, looking up to heaven, sighed, and said unto him: Ephphatha, that is, *Be*

35. *thou opened*. And immediately his ears were opened, and the string of his tongue was loosed, and he

36. spake plain. And Jesus charged them to tell no one; but the more he charged them, so much the

37. more a great deal did they publish it; and were most exceedingly astonished, saying: He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Ch. viii. In those days, the multitude being very great,

v. 1. and having nothing to eat, Jesus called his disci-

Ch. viii. ples unto him, and saith unto them : I pity the

v. 2. multitude ; for they now continue with me three

3. days, and have nothing to eat : and, if I send them home fasting, they will faint by the way ; for some

4. of them come from far. And his disciples answered : Whence shall any one be able to fill these with

5. bread here in a wilderness ? And he askt them : How many loaves have ye ? And they said : Seven.

6. And he commanded the multitude to sit down upon the ground : and took the seven loaves, and, after giving thanks *to God*, brake *them*, and gave to his disciples to set before the multitude : and they

7. did so. And they had a few small fishes ; and he blest *God*, and commanded that these also should

8. be set before *them*. So they ate, and were filled : and seven baskets of remaining fragments were

9. taken away. Now they, who had eaten, were about four thousand : and he sent them away ;

10. and immediately got into the vessel with his disciples, and came into the parts of Dalmanutha.

11. And the Pharisees came forth, and began to dispute with him, and to try him by requiring of him

12. a sign from heaven. And, after sighing deeply within himself, he saith : Why doth this race require a sign ? Verily, I say unto you, no sign shall

13. be given to this race. And he left them, and got again into the vessel, and crost over.

14. Now *the disciples* had forgotten to take *any* loaves,

15. and had only one loaf with them in the vessel : and he charged them, saying : See that ye beware of the leaven of the Pharisees, and of the leaven of

Herod.

Ch. viii. Herod. And they were reasoning with each other,  
 v.16,17. saying : *This is* because we have no loaves ; when

- Jesus perceived *it*, and said unto them : Why are ye reasoning because ye have no loaves ? Have ye yet no thought, nor understanding ? And is your  
 18. heart still blinded ? Have ye eyes, and see not ; ears, and hear not ? And do ye not remember,  
 19. when I brake the five loaves among the five thousand, how many baskets full of fragments ye took  
 20. away ? They say unto him, Twelve. And, when the seven *loaves* among the four thousand, how many vessels full of fragments ye took away ? And  
 21. they said : Seven. And he said unto them : Why do ye not understand ?

22. And, as he cometh to Bethsaida, they bring a blind man unto him, and beseech him to touch *the*  
 23. *man*. And he took the blind man by the hand, and led him to the outside of the village : and, after spitting on his eyes, put his hands *upon them*,  
 24. and askt him : Dost thou see any thing ? And he lookt up, and said : I see men, like trees, walking.  
 25. Then *Jesus* put his hands again upon the eyes of *the man*, and made him look up ; and he was restored,  
 26. and saw all things clearly. And he sent *the man* home, saying : Go not into this village, nor tell any one in this village.

27. And Jesus went forth with his disciples into the villages of Cæsarea Philippi ; and, on the road, askt his disciples, saying : Whom do the people  
 28. say that I am ? They answered : John the Baptist : and some *say*, Elias ; and others, One of the  
 29. prophets. And he saith unto them : Now, whom say ye that I am ? Peter answered : Thou art the  
 Christ.



Ch. viii. Christ. And he charged them to tell no one concerning him. And he began to teach them, that

- v. 30, 31. it was necessary for the son of man to suffer many things, and to be scornfully rejected by the elders and chief priests and scribes; and to be killed, and
32. return to life after three days. And he was telling them this information with great plainness: upon which Peter took him aside, and began to reprove
33. him. But he turned about, and, in the presence of his disciples, rebuked Peter, saying: Get thee behind me, Satan! for thou mindest not the things
34. of God, but the things of men. And he called to him the multitude with his disciples, and said unto them: Whosoever wisheth to go with me, let him
35. deny himself and take his cross, and follow me. For, whosoever shall be desirous of saving his life, *he* will lose it: but, whosoever shall lose his life for the sake
36. of me and the gospel, *he* will save it. For what will it profit a man, if he gain the whole world, and lose
37. his life? Or what can a man give to redeem his life?
38. Whosoever, therefore, shall be ashamed of me and of these my words among this ungodly and sinful race, of him will the son of man be ashamed in his turn, when he cometh in the glory of his father

Ch. ix. with the holy angels. And he said unto them:

- v. 1. Verily, I say unto you, some here present will not taste of death, 'till they have seen the kingdom of God come with power.
2. Six days after, Jesus taketh with *him* Peter and James and John, and bringeth them up into a high mountain privately by themselves; where his appearance was changed in their presence: for his raiment became bright like snow, exceedingly
3. white,

- Ch. ix. white, so as no fuller on earth can whiten. And  
 v. 4. they saw Elias and Moses talking with Jesus.  
 5. Then Peter saith unto Jesus: Master, it is better  
 for us to abide here: and let us make three tents,  
 one for thee, and one for Moses, and one for Elias.  
 6. For he knew not what to say, as they were greatly  
 7. afraid. And a cloud overshadowed them; and a  
 voice came out of the cloud, saying: This is my  
 8. son, that beloved *son*: hear him. And they lookt  
 round them immediately, but saw no one any  
 9. more, save Jesus alone with themselves. Now, as  
 they were going down from the mountain, he  
 charged them to tell no one what they had seen,  
 save when the son of man was risen from the dead.  
 10. And they laid hold on that saying, disputing with  
 themselves what this rising from the dead could  
 11. mean. And they askt him, saying: Why say the  
 12. scribes, that Elias must first come? Then he an-  
 swered and said unto them: Elias indeed cometh  
 first to restore all things, and (as it is written *also*  
 concerning the son of man) to suffer many things,  
 13. and to be contemptuously treated. But, I say  
 unto you, that Elias is both come already, and *that*  
 they did unto him whatsoever they pleased; as it  
 was written of him.  
 14. And, when he came to the disciples, he saw a  
 great multitude about them, and *some* scribes dis-  
 15. puting with them: and all the multitude, as soon  
 as they saw him, were greatly surprised; and ran  
 16. up to him, and saluted him. And he askt the  
 17. scribes: What are ye disputing about with them?  
 And one of the multitude answered: Teacher,  
 I brought unto thee a son of mine, who hath a  
 dumb

- Ch. ix. dumb spirit: and, when it seizeth him, it dasheth  
v. 18. him against the ground; and he foameth, and  
gnasheth his teeth, and wasteth away: and I spake  
to thy disciples to cast it out, but they could not.  
19. Then he answered: O! faithless race! how long  
must I be with you? how long shall I endure you?  
20. Bring him to me. And they brought *the man* unto  
him. And, as soon as he saw *Jesus*, the spirit  
shook him much, and he fell upon the ground,  
21. and kept rolling himself about, foaming. And  
*Jesus* askt his father: How long hath he been in  
22. this way? who said: From a child: and oft-  
times it hath cast him both into fire and water, to  
destroy him. But, if thou canst *do* any thing, take  
23. pity on us, and help us. Then *Jesus* said unto  
him: *I can*, if thou canst believe: all things *are*  
24. possible to him who believeth. And immediately  
the father of the child cried out with tears: Mas-  
ter, I do believe: help thou the weakness of my  
25. faith. But *Jesus*, seeing the people run up toge-  
ther in crowds, rebuked the unclean spirit, saying  
unto it: *Thou* dumb and deaf spirit, I charge thee,  
26. come out of him, and go into him no more. So,  
after crying out and shaking him much, *it* came  
out: and he seemed as if he were dead; so that  
27. many said, He is dead. But *Jesus* took him by  
28. the hand, and raised him; and he arose. And,  
when *Jesus* was gone into a house, his disciples  
askt him privately: Why could not we cast it out?  
29. And he said unto them: This kind *of faith* can  
be produced only by prayer and fasting.  
30. And they departed thence; and he was desirous  
that no one should discover *him* as they were pass-  
ing



- Ch. ix. ing along through Galilee: for he was teaching  
 v. 31. his disciples, and telling them, The son of man is going to be delivered up into *the* hands of men, and they will kill him, and, after he hath been killed, he will return to life on the third day.
32. But they understood not that declaration, and were afraid to ask him.
33. And, when he was come to Capernaum, and was in the house, he askt them: What were ye disputing about among yourselves on the road? But they gave no answer: for they had been disputing with each other on the road, which *would be* greatest.
35. And he sat down, and called the twelve, and said unto them: If any one desire to be first, let him be
36. last of all, and a servant of all. And he took a little child, and set him in the midst of them; and,
37. holding it in his arms, said unto them: Whosoever shall receive one like such little children in my name, *he* receiveth me; and, whosoever shall receive me, *he* receiveth not me, but him who sent me.
38. (And John said unto him: Teacher, we saw one, not of our company, casting out daemons in thy
39. name; and we hindered him. But Jesus said: Do not hinder him: for no one will do a miracle in
40. my name, and readily speak evil of me. For, whosoever is not against us, *he* is for us.)
41. And, whosoever shall give you a cup of water to drink in my name, because ye belong to Christ; verily, I say unto you, he will in no wise lose his
42. reward. And, whosoever shall lead into sin one of these lowly *disciples* who believe in me, it were better for him, if a mill-stone, fastened about his
- neck,

Ch. ix. neck, should be cast into the sea. And, if thy  
 v. 43. hand be leading thee to sin, cut it off: it is better for thee to enter life without this limb, than,  
 44. with two hands, to go into hell; where their worm dieth not, and the fire is not quenched.  
 45. And, if thy foot be leading thee to sin, cut it off: it is better for thee to enter maimed into life, than,  
 46. with two feet, to be cast into hell; where their worm dieth not, and the fire is not quenched.  
 47. And, if thine eye be leading thee to sin, pluck it out: it is better for thee to go into the kingdom of God with one eye, than, with two eyes, to be  
 48. cast into hell; where their worm dieth not, and  
 49. the fire is not quenched. For every one will be salted with fire; and every sacrifice will be salted  
 50. with salt. Salt *is* good: but, if the salt lose its saltness, with what will ye season it? Have salt in yourselves, and be at peace with each other.

Ch. x. And *Jesus* arose, and departed thence into the  
 v. 1. borders of Judea through the country by the side of *the river* Jordan: and multitudes come together again unto him; and, according to his custom, he  
 2. was teaching them again; when the Pharisees came up, and tried him with this question, Is it  
 3. lawful for a man to divorce his wife? But he answered them: What hath Moses commanded you?  
 4. And they said: Moses suffered *us* to give a writing of separation, and to divorce *her*. And Jesus answered: For the hardness of your heart, he wrote  
 5. you this precept: but, in the beginning of the  
 6. creation, God made them a male and a female. *For this cause shall a man leave his father and mother, and*  
*cleave*

Ch. x. *cleave unto his wife ; and the two shall be one flesh :*

v. 8. so that they are no longer two, but one flesh.

9. What therefore God joined together, let no man

10. put asunder. And in the house his disciples askt

11. him again concerning the same *thing*; and he saith

unto them: Whosoever shall divorce his wife and marry another, *he* committeth adultery against her :

12. and, if a woman divorce her husband and marry again, *she* committeth adultery.

13. And they kept bringing little children to him, that he might touch them ; but his disciples con-

14. stantly rebuked those who brought them. Jesus, seeing *this*, was much displeased, and said unto them: Suffer these little children to come unto me, and hinder them not : for of such is the king-

15. dom of God. Verily, I say unto you, whosoever shall not, like a little child, receive the kingdom

16. of God, *he* cannot enter therein. And he took them up in his arms, put his hands upon them, and blest them.

17. And, as he was going forward along the road, one ran up, and knelt before him, and askt him: Good teacher, what must I do to inherit eternal

18. life? But Jesus said unto him: Why callest thou me good? None *is* good but one, *that is* God.

19. Thou knowest the commandments ; Do not commit adultery, Do no murder, Do not steal, Bear not false testimony, Defraud not, Honour thy fa-

20. ther and mother. And he answered and said unto *Jesus*: Teacher, all these things have I kept from

21. my youth. Then Jesus lookt earnestly upon him with fondness, and said unto him: One thing thou lackest: go, sell all that thou hast, and give *it* to the



- Ch. x. the poor, and thou wilt have a treasure in heaven:
22. and come, take the cross, and go with me. But he was deeply affected at that saying, and went away sorrowful; for he had great possessions.
23. Then Jesus, looking round about, saith to his disciples: How hardly will they, that have riches,
24. come into the kingdom of God! Now the disciples were wondering at these words; when Jesus said again: Children, how hard is it for them, that trust in riches, to come into the kingdom of
25. God! It is easier for a camel to pass through the eye of a needle, than for a rich man to come into
26. the kingdom of God. So they were wondering exceedingly, and saying among themselves, What
27. *rich man* then can be saved! when Jesus, looking earnestly upon them, saith: With men *it may be* impossible, but not with God: for with God all
28. things are possible. Upon this Peter said unto him: Behold! we gave up every thing to go with
29. thee. Jesus answered: Verily, I say unto you, Not one *of you* hath given up house, or brethren, or sisters, or father, or mother, or wife, or children,
30. or lands, for the sake of me and the gospel, who will not receive a hundred times over, now at this very season, *his* houses; and brethren, and sisters, and mothers, and children, and lands, *but* with great hardships; and, in the time to come, ever-
31. lasting life. But many *that are* first, will be last; and the last, first.

32. Now, they were on the road, journeying up to Jerusalem; and Jesus kept going before them, and they were following in astonishment and fear:

- Ch. x. when he took the twelve aside again, and began  
 v. 33. to tell them what was speedily to befall him: Behold! we are going up to Jerusalem; and the son of man will be delivered up to the chief priests and the scribes; and they will condemn him to  
 34. death, and deliver him up to the Gentiles, who will mock him, and scourge him, and spit upon him, and kill him: and on the third day he will return to life.
35. And James and John, the sons of Zebedee, go up to him, and say: Teacher, we wish thee to do  
 36. for us what we shall ask. And he said unto them:  
 37. What is it that ye wish me to do for you? Then they said unto him: Grant that one of us may sit on thy right hand, and the other on thy left, in thy  
 38. glory. But Jesus said unto them: Ye know not what ye are asking. Can ye drink the cup, that I am drinking: and be baptised with the baptism, that I am baptised with? And they said unto him:  
 39. We can. Then Jesus said unto them: Ye will indeed drink the cup, that I am drinking; and be baptised with the baptism, that I am baptised with:  
 40. but to sit on my right *hand* and on my left, is not mine to give, unless *to those for* whom it is prepared.  
 41. And, when the ten heard *it*, they were moved with indignation against James and John; but  
 42. Jesus called the *twelve* up, and said unto them: Ye know that the rulers of the Gentiles exercise a harsh authority, and their princes lord it  
 43. over them. Let it not be so amongst you: but, whosoever wisheth to be greatest among you, let  
 44. him be your minister; and, whosoever wisheth to be first of you, let him become a servant of all:  
 for

Ch. x. for the son of man also came not to be ministered  
v. 45. unto, but to minister; and to give his life a ransom  
for many.

46. And they come to Jericho: and, as he was going out of Jericho with his disciples and a great multitude, blind Bartimeus was sitting by the  
47. road-side, begging. And, when he heard that *it* was Jesus of Nazareth, he began to cry out, saying: Jesus, *thou* son of David! have mercy on me.  
48. And many were charging him to hold his tongue; but he kept crying out so much the more, *Thou*  
49. son of David! have mercy on me! Then Jesus stood still, and commanded him to be called. So they call the blind man, saying unto him: Take  
50. courage: arise; he calleth thee. And he threw off his garment, and arose, and went to Jesus.  
51. And Jesus saith unto him: What dost thou wish me to do for thee? The blind man said unto him:  
52. My master! to give me my sight. Then Jesus said unto him: Go thy way; thy faith hath made thee well. And he received his sight immediately, and continued going with Jesus along the road.

Ch. xi. Now as *Jesus and his disciples* come nigh Jerusalem, at Bethphage and Bethany by the mount of  
v. 1. Olives, he sendeth forth two of his disciples, and  
2. saith unto them: Go into that village over against you; and, as soon as ye go into it, ye will find a colt tied, on which no man ever sat: loose it, and bring  
3. *it*. And, if any one say unto you, Why are ye doing this? say, The master hath need of it: and straight-  
4. way he will send it hither. So they went, and found the colt tied by the door without, in the



- Ch. xi. open street; and they loose it. Now some of those,  
 v. 5. who were standing there, said unto them: What  
 6. are ye about, loosing the colt? And they said unto  
 the *men* as Jesus had commanded: so *the men* suf-  
 7. fered them. And the *disciples* brought the colt to  
 Jesus, and cast their garments on it, and set him  
 8. thereon: and many spread their garments in the  
 road; and others cut branches from the trees, and  
 9. strewed *them* in the road. And they that were go-  
 ing before, and they that were following, kept cry-  
 ing out, Hosanna! blessed *be* he, who cometh in  
 10. the name of the Lord! Blessed be the kingdom  
 which cometh in the name of the Lord; *the king-*  
*dom* of our father David! Hosanna in the highest!  
 11. And he went into Jerusalem, and into the tem-  
 ple; and, after looking about on every thing,  
 when the evening was now come, departed for  
 12. Bethany with the twelve. And, on the morrow,  
 13. as they went from Bethany, he was hungry: and,  
 seeing a fig-tree at a distance with leaves on, he  
 went, if he might chance to find some fruit upon  
 it; for the season of gathering figs was not yet  
*come*: but, when he was come to it, he found  
 14. nothing but leaves. Then Jesus said unto it: Let  
 no one eat fruit of thee any more for ever! And  
 his disciples heard *it*.  
 15. And they come to Jerusalem: and Jesus went in-  
 to the temple, and turned out those who were sell-  
 ing and buying in the temple; and overthrew the  
 tables of the money-changers, and the seats of them  
 16. that sold doves; and suffered no one to carry any  
 17. vessel through the temple; but was teaching them,  
 and saying: Is it not written, *This house of mine shall*  
*be*

Ch. xi. *be a house of prayer for all nations?* but ye have

v. 18. made it a den of robbers. And the scribes and the chief priests heard, and were seeking how they might destroy him; for they were afraid of him, because all the multitude was astonished at his  
19. doctrine. And, in the evening, he went as usual out of the city.

20. And, in the morning, as they were passing by, they saw the fig-tree withered away from the roots:

21. and Peter remembered, and said unto him: Master, behold! this fig-tree, which thou cursedst, is

22. withered away. And Jesus answered, and saith

23. unto them: Have faith in God. For, verily I say unto you, whosoever shall say to this mountain,

Be thou removed, and cast into the sea; and shall not doubt in his heart, but believe that what he

24. saith is coming to pass; will have, whatever he shall say, done for him. Therefore, I say unto you,

what things soever ye ask for yourselves, when ye pray, believe that ye will receive them, and they

25. will come unto you. And, when ye pray, forgive, if ye have aught against any one: that your father, which is in heaven, may also forgive you your offences.

27. And they return to Jerusalem: and, as he was walking about in the temple, the chief priests and the scribes and the elders come to him, and say:

28. By what authority art thou doing these things?

29. and who gave thee this authority to do them? Then Jesus answered: I will also ask you one thing;

and, if ye answer me, I will tell you by what authority I do these things. Was the baptism of

30. John from heaven, or from men? answer me.

Ch. xi. And they continued reasoning with themselves,  
 v. 31. saying: If we say, From heaven, he will say, Why  
 32. then did ye not believe him? and, if we say, From  
 men, we are in danger from the people: for *they*  
 all held John to be a true teacher. And they an-  
 33. swered Jesus: We cannot tell. And Jesus answer-  
 ed them: Neither do I tell you by what authority  
 I do these things.

Ch. xii. And *Jesus* began to speak to them in parables:  
 v. 1. A man planted a vineyard, and put a fence about  
 it, and dug a wine-vat, and built a tower, and let  
 2. it out to husbandmen, and went from home; and,  
 at the season, sent a servant to these husbandmen,  
 to receive from them the fruit of the vineyard.  
 3. But they took and bet *the servant*, and sent *him*  
 4. away empty. And again he sent unto them an-  
 other servant: and at him they cast stones, and  
 5. speedily sent him away shamefully treated. And  
 again he sent another, and him they slew; and of  
 many others, some they bet, and some they slew.  
 6. Moreover, upon this, having an only beloved son,  
 he at last sent him also unto them, saying: They  
 7. will reverence my son. But those husbandmen  
 said among themselves; This is the heir: come,  
 let us kill him, and the inheritance will be our's.  
 8. So they took him, and slew *him*, and cast *him* out  
 9. of the vineyard. What therefore will the own-  
 er of the vineyard do? He will come and de-  
 stroy those husbandmen, and give the vineyard un-  
 10. to others. But have ye not read this scripture?  
*The stone, which the builders rejected, is become the*  
 11. *head of the corner: This was the Lord's doing, and is*  
*wonderful*



Ch. xii. *wonderful in our eyes.* And they were desirous of

v. 12. seizing him, for they knew that he spake this parable against them; but they feared the multitude: so they left him, and went away.

13. Then they send unto him some of the Pharisees

14. and the Herodians, to catch him by questions: who come, and say unto him: Teacher, we know that thou art true, and fearest no one: for thou lookest not on the person of men, but teachest the way of

God in truth: is it lawful to give tribute unto Cæsar, or not? Should we give, or should we not

15. give? But he, perceiving their deceitfulness, said unto them: Why are ye trying me? bring me a

16. penny, that I may see *it*. Then they brought *one*.

And he saith unto them: Whose is this image and this inscription? And they said unto him: Cæ-

17. sar's. Jesus answered: Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they wondered at him.

18. Then the Sadducees come unto him, who say there is no resurrection; and askt him, saying:

19. Teacher, Moses gave us this law; If a man's brother die, and leave a wife without children, his brother shall take his wife, and raise up children

20. for his brother. Now there were seven brethren; and the first took a wife, and died without issue:

21. when the second took her, and died also without

22. issue; and the third likewise, and *all* the seven: and left no issue. Last of all the woman died also.

23. In the resurrection, therefore, when they return to life, whose wife of them *all* will she be? for all the

24. seven married her. Then Jesus answered and said unto them: Do ye not therefore deceive yourselves,

Ch. xii. *from* neither considering the scriptures, nor the

v. 25. power of God? For, when the dead rise again, there will be no marrying, nor giving in marriage; but they will be as *the* angels that *are* in heaven.

26. Now concerning the dead, that they are to be raised, have ye not read in the book of Moses, how God spake to him at the bush, saying: I am the God of Abraham, and the God of Isaac, and the  
27. God of Jacob? he is not the God of the dead, but *the* God of the living. Ye therefore greatly deceive yourselves.

28. And one of the scribes, who had come up and heard them disputing, knowing that *Jesus* had answered them well, askt him: Which is the first

29. commandment of all? Then Jesus answered: The first of all the commandments *is*; *Hear, O! Israel*;

30. *the Lord our God is the only Lord*: and, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*

31. This is the first commandment. And the second is like unto it: *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these.

32. And the scribe said unto him; Teacher, thou hast well said: for truly God is one, and there is no

33. other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *our* neighbour as ourself, is better than all the whole

34. burnt-offerings and the sacrifices. And Jesus, seeing that he answered discreetly, said unto him: Thou art not far from the kingdom of God. And, no one durst ask him again a single question.

35. Then Jesus said, as he was teaching in the temple: Why

Ch. xii. Why do the scribes say, that the Christ is the son  
 v. 36. of David? for David himself said by the holy spirit:  
*The Lord said unto my Lord, Sit thou on my right hand,*  
 37. *'till I make thine enemies thy footstool.* David, there-  
 fore, himself calleth him Lord: how is he then his  
 son?

And the multitude, *which was* great, was listening  
 38. to him gladly. And he said unto them, as he was  
 teaching: Beware of the scribes, who affect to  
 walk about in robes, and *love* salutations in the  
 39. streets, and the first places in the synagogues, and  
 40. the first seats at feasts; who devour widows' houses,  
 and pray at the same time with a long preamble:  
 these will receive greater punishment.

41. And Jesus had sitten down over against the  
 treasury, and was observing the multitude put  
 money into the treasury: and many rich men  
 42. were putting in much. And a certain poor widow  
 came and put in two mites, which make a far-  
 43. thing. And he called his disciples to him, and  
 said unto them: Verily, I say unto you, this poor  
 widow here hath put in more than all those who  
 44. have put into the treasury. For they all put in out  
 of their abundance: but she out of her want put  
 in all she had, *even* her whole livelihood.

Ch. xiii. And, as *Jesus* was going away from the temple,  
 v. 1. one of his disciples saith unto him: Teacher, see  
 2. what stones and what buildings *these are!* And Jesus  
 answered and said unto him: Dost thou observe  
 these great buildings? there is not one stone up-  
 on another, that will not be loosened and thrown  
 down.



Ch. xiii. down. And, as he was sitting upon the mount of  
 v. 3. Olives over against the temple, Peter and James  
 4. and John and Andrew asked him privately: Tell us,  
 when these things will happen: and what *is* the  
 5. sign, when all these things will be fulfilled. Then  
 6. Jesus answered, and began with saying, Take heed  
 that no one deceive you: for many will come in  
 my name and say, I am *he*: and will deceive many.  
 7. So, when ye hear of wars and rumours of wars,  
 trouble not yourselves; for these are to be: but  
 8. the end *is* not yet. For nation will rise up against  
 nation, and kingdom against kingdom; and *there*  
 will be earthquakes, and famines, and disturbances,  
 in *divers* places. These things *are but* a beginning  
 9. of sorrows. But do ye take heed to yourselves:  
 for ye will be delivered up unto councils, and be  
 beaten in synagogues, and be presented before go-  
 vernours and kings, for my sake, to testify unto  
 10. them. And the gospel must be first preached unto  
 11. all nations. But, when they deliver you up as cri-  
 minals, be not anxious beforehand, nor consider  
 about what ye shall speak; but speak what shall  
 be given you at that very moment: for ye are not  
 12. the speakers, but the holy spirit. Now a brother  
 will deliver up a brother unto death, and a father  
 a child; and children will rise up against parents,  
 13. and cause them to be put to death. And ye will  
 be hated by all for my name's sake: but he, that  
 14. endureth to the end, will be preserved. But, when  
 ye see that destructive abomination, spoken of by  
 Daniel the prophet, standing where it ought not:  
 (let him, who readeth, understand) then let them  
 15. in Judea flee into the mountains; let not him, that  
 is

- Ch. xiii. is upon the roof, go down by the side into the house, nor enter *directly* in, to take any thing out
16. of his house : and let not him, that is in the field,
17. turn back to take away his garment. But alas !
18. for them who are with child, and them who give
19. suck in those days ! And pray that your flight be
20. not in rainy weather : for the affliction of those days
- will be such as hath not been since the beginning
- of God's creation, untill now ; nor ever will be.
20. And, unless the Lord had shortened those days, no
- flesh would have been preserved ; but for the elect's
- sake, whom he hath chosen out for himself, he shortened those days.
21. And then, if any one say unto you Lo ! here is
22. the Christ ; Lo ! there ; believe *him* not : for false
- Christs will rise up, and false prophets ; and will
- propose signs and wonders, so as to draw away, if
23. they can, even the chosen. But do ye beware : lo !
- I have foretold you all things.
24. But in those days, after that affliction, the sun
- will be darkened, and the moon will not give her
25. light : and the stars will be falling from heaven,
- and the powers in the heavens will be shaken.
26. And then will be seen the son of man coming in
27. the clouds with great power and glory. And then
- he will send forth his messengers, and will gather
- together his chosen from the four winds, from the
- end of the earth to the end of heaven.
28. But learn the comparison of the fig-tree. When
- it's tender branch is now come, and the leaves
- spring forth, ye know that the summer is nigh :
29. so likewise, when ye see these things coming to
- pass, know ye that he is nigh, *even* at the door.
- Verily,

Ch. xiii. Verily, I say unto you, this very generation will  
 v. 30,31. not pass away, 'till all these things be done. The  
 heaven and the earth will sooner pass away, than  
 these words of mine pass away.

32. But the very day and hour no one knoweth ;  
 not even the angels that are in heaven, nor the
33. son ; but the father only. Take heed, watch  
 and pray : for ye know not when the time will be :
34. *for it is* like a man going from home, who left his  
 family and gave the power of *it* to his servants, and  
 to each his own work ; and commanded the por-
35. ter to watch. Watch ye therefore : for ye know  
 not when the master of the family is coming ; in  
 the evening, or at midnight, or at the cock-crowing,
36. or early in the morning : lest he come suddenly,
37. and find you sleeping. But, what I say unto you, I  
 say unto all, Watch.

Ch. xiv. Now, two days after, was the passover and the  
 v. 1. *time of unleavened bread*. And the chief priests and  
 the scribes were contriving how they might take  
 2. *Jesus* privately, and kill him. But they said, Not dur-  
 ing the festival ; lest there be an uproar of the people.  
 3. And, when he was in Bethany, at the house of  
 Simon the leper, as he was sitting at table, a wo-  
 man came with an alabaster-box of mixed per-  
 fumes, a pure and very costly ointment ; and, after  
 shaking the box together, poured *the ointment* out  
 4. upon his head. Then some were expressing their  
 indignation to each other, and saying : To what  
 5. purpose was this waste of the perfume ? For it  
 might have been sold for above three hundred  
 6. pence, and given to the poor. And they were  
 murmuring



Ch. xiv. murmuring at her. But Jesus said: Let her alone: why do ye molest her? She hath done a good deed

7. to me. For ye have the poor always with you; and, when ye please, ye can do them good: but me

8. ye have not always. She hath done what she was able: she hath anointed my body before hand for

9. *it's* embalment. Verily, I say unto you, wherefoever this gospel shall be preached in the whole world, what she did will also be spoken of for a memorial of her.

10. And Judas Iscariot, one of the twelve, went to

11. the chief priests to deliver him up unto them. Now, when they heard *this*, they were glad, and promised to give him money: so he was seeking a good opportunity to deliver *Jesus* up.

12. Now, on the first day of unleavened bread, when they used to sacrifice the passover, the disciples say unto Jesus: Where wilt thou that we go and make

13. ready for thee to eat the passover? So he sendeth forth two of his disciples, and saith unto them: Go into the city, and *there* will meet you a man carry-

14. ing a pitcher of water: follow him. And, whatsoever house he entereth, say to the master of it: The teacher, saith, Where is the guest-chamber for

15. me to eat the passover in with my disciples? And he will shew you a large upper room, ready, spread

16. with carpets: there prepare for us. So his disciples went out, and came to the city; and found as he had told them: and they made ready the pass-

17. over. And, in the evening, he cometh with the

18. twelve. And, as they were at table, eating, Jesus said: Verily, I say unto you, one of you, that is eating

- Ch. xiv. eating with me, will deliver me up. So they began to be sorrowful, and to say unto him, one by one: Is it I? But he answered and said unto them: *It is one of these twelve, one that is dipping his hand with me in this dish.* The son of man indeed is going to suffer death, as it is written of him: but alas! for that man, by whom the son of man is delivered up! It were better for that man, if he had not been born.
22. And, as they were eating Jesus took a loaf; and, after blessing *God*, brake *it*, and gave unto them,
23. and said: Take, eat: this is my body. And he took the cup; and when he had given thanks *to God*, gave *it* to them; and they all drank of it.
24. And he said unto them: This is my blood, that *blood* of the new covenant, which is poured out for
25. many. Verily, I say unto you, I will drink no more of this fruit of the vine, until that day when
26. I drink it new in the kingdom of God. And, after a hymn, they went out to the mount of Olives.
27. And Jesus saith unto them: Ye will all forsake me this very night; as it is written: *I will smite the shepherd; and the sheep will be scattered abroad:*
28. but, after I am raised up, I will go before you in-
29. to Galilee. Then Peter said unto him: Though
30. they all forsake thee, yet will not I. And Jesus saith unto him: Verily, I say unto thee, this day, in this very night, before the cock crow twice,
31. thou wilt deny me thrice. But *Peter* said again and again: If I must die with thee, I will in no wise deny thee, O! my master! And in like manner said they all.
32. Then they come to a place named Gethsemene;  
and

- Ch. xiv. and *Jesus* saith to his disciples: Stay here, 'till I have  
 v. 33. done praying: and he taketh with him Peter and  
 James and John; and began to be in great anguish  
 34. and consternation. And he saith unto them: My  
 soul is overwhelmed with a deadly sorrow: stay  
 35. ye here, and keep awake. And he went a little  
 forwards, and fell upon the ground and continued  
 praying, that, if it were possible, that afflicting  
 36. moment might pass from him; and said: O! my  
 father! all things are possible to thee: remove  
 this cup from me! nevertheless, not my will, but  
 37. thine, be done! Then, coming to them and find-  
 ing them asleep, he saith to Peter: Simon, art  
 thou asleep? Couldst thou not keep awake with  
 38. me so short a time as this? Watch and pray, that  
 ye come not into *these* trials. The spirit indeed *may*  
 39. *be* willing, but the flesh *is* weak. And he went  
 40. away again, and prayed in the same words: and,  
 when he came back, found them asleep again;  
 for their eyes were heavy: and they knew not  
 41. what to answer him. And he cometh the third  
 time, and saith unto them: Do ye still sleep, and  
 take your rest? It is all over: the moment of dis-  
 tress is come: behold! the son of man is deliver-  
 42. ed up into the hands of sinners. Arise; let us be  
 gone; behold! he, that is going to deliver me  
 43. up, is here. And immediately, while he was yet  
 speaking, cometh Judas, one of the twelve; and  
 with him a great multitude with swords and staves,  
 from the chief priests and the scribes and the el-  
 44. ders. For he, who was to deliver him up, had  
 given them a token, saying: *The man*, whom I  
 shall kiss, is he: take hold of him, and carry him  
 2 away



Ch. xiv. away safely. And, as soon as he was come, he  
v. 45. went up to Jesus, and said: Master! and fondly  
46. kist him. Then they put out their hands, and  
47. seized *Jesus*. Upon this one of the by-standers  
drew out his sword, and smote the servant of the  
48. high-priest, and took off his ear. And Jesus said  
unto them: Am I a murderer, that ye are come  
out in a body against me with swords and staves  
49. to seize me? Day after day have I been with you  
teaching in the temple, and ye did not seize me:  
50. but thus the scriptures are fulfilled. Then all *the*  
51. *disciples* forsook him, and fled. And a certain young  
man was following him, with a linen cloth wrap-  
ped about his waist; on whom the young men  
52. seized: but he let go the linen cloth, and fled  
from them naked.  
53. Now they carried away Jesus to the high-priest,  
with whom the chief priests and the elders and the  
54. scribes were assembled: and Peter had followed  
afar off, 'till he came into the hall of the high-  
priest; and was sitting with the servants within  
sight of the fire, and warming himself.  
55. Then the chief priests and all the council were  
seeking testimony against Jesus to cause him to be  
56. put to death; but did not find it. For there were  
many false witnesses against him, but their testi-  
57. mony was not sufficient. Then some arose and  
58. testified falsely against him, saying: We heard  
him say, I will destroy this temple that is made  
with hands, and in three days build another not  
59. made with hands. But even thus their testimony  
60. was not sufficient. Then the high-priest arose in the  
midst of them, and askt Jesus: Dost thou make no  
8 answer?

Ch. xiv. answer? What are these *men* witnessing against

v. 61. thee? But he continued silent, and made no answer at all. Again the high-priest askt him: Art

62. thou the Christ, the son of the blessed *God*? Then

Jesus said: I am: and ye will see the son of man sitting on the right *hand* of *divine* power, and com-

63. ing with the clouds of heaven. Upon this the

64. high-priest rent his cloaths, and said: What need

have we more of witnesses? Ye have heard this wicked speech. What think ye? And they all

65. condemned him to be guilty of death. Then be-

gan some to spit upon him, and to cover up his

face and to buffet him, and to say unto him: Who

smote thee, prophet? And the servants were strik-

ing him with the palms of their hands.

66. And, while Peter was in the hall below, there

cometh one of the maid-servants of the high-priest:

67. and, seeing Peter warming himself, lookt earnest-

ly upon him, and said: Thou also wast with Jesus

68. of Nazareth. But he denied, saying: I do not

know him, neither understand I what thou mean-

est. And he went out into the porch, and the

69. cock crew. And the *same* maid-servant, seeing

him again, began to say to the by-standers: This

70. man does belong to them. But he continued deny-

ing *it* as before. And again a little after, the

standers-by said to Peter: Certainly thou dost be-

long to them: for thou art a Galilean, and thy

71. speech is like *their's*. Then he began to wish

72. curses upon himself, and to swear: I know not

this man, whom ye are speaking of: when the

cock crew a second time. And Peter called to

mind the declaration that Jesus made unto him,

Ch. xiv. Before the cock crow twice, thou wilt deny me thrice. And he began to weep.

Ch. xv. And, as soon as it was morning, the chief priests

v. 1. with the elders and scribes, and all the council, held a consultation; and, after binding Jesus, carried *him* away, and delivered *him* up to Pilate.

2. And Pilate askt him: Art thou the king of the Jews? And he answered and said unto him: I am.

3. And the chief priests were accusing him of many

4. things. Then Pilate askt him again: Dost thou make no answer? see how many things they are

5. witnessing against thee. But Jesus gave no further

6. answer, so that Pilate wondered. Now, during the festival, he used to release unto them one pri-

7. soner, whomsoever they desired. And there was

*then* the *man* named Barabbas, bound with the *other* rioters, who had committed murder in the

8. riot. And the multitude with loud cries began to require of him what he had ever done for them.

9. Then Pilate answered them: Do ye wish me to re-

10. lease unto you the king of the Jews? for he knew, that the chief priests had delivered him up through

11. hatred. But the chief priests stirred up the multitude *to ask*, that Barabbas might be released un-

12. to them. And Pilate said unto them again: What then do ye wish me to do *with him*, whom ye call

13. king of the Jews? And they cried out again, Cru-

14. cify him. And Pilate said unto them: What crime hath he committed? But they cried out the

15. more exceedingly: Crucify him. So Pilate, willing to content the multitude, releast Barabbas un-

to them; and, after scourging Jesus, delivered *him*



- Ch. xv. him up to be crucified. Then the soldiers carried  
 v. 16. him away into the hall, called Prætorium; and  
 17. call together the whole band: and they clad him  
 with purple, and platted a crown of thorns and  
 18. put *it* upon him; and began to salute him, Hail!  
 19. king of the Jews. And they kept smiting his head  
 with a reed, and spitting on him, and kneeling be-  
 20. fore him to pay him homage. And, after mock-  
 ing him, they stript him of the purple; and put his  
 own cloaths on him, and carried him out to cruci-  
 21. fy him. And they force one Simon a Cyrenian, who  
 was passing by on his way from the country, the  
 father of Alexander and Rufus, to carry his cross.  
 22. And they bring him to a place called Golgotha,  
 23. [*which means a place of a skull*]. And they were  
 offering him wine mingled with myrrh to drink:  
 24. but he did not take it. And, when they had  
 nailed him to the cross, they parted his garments,  
 25. by casting lots for what each should take: Now  
 it was the third hour, when they nailed him to the  
 26. cross: and this inscription of his accusation was  
 written upon it: THE KING OF THE JEWS.  
 27. And with him they crucify two murderers; one on  
 28. his right *hand*, and one on *his* left: whereby this  
 scripture was fulfilled, which saith: *And he was*  
*numbered with lawless men.*  
 29. Now they, who were passing by, kept railing  
 at him; wagging their heads, and saying: Hah!  
 30. *thou*, that canst destroy the temple, and build it in  
 three days, save thyself, and come down from the  
 31. cross! And the chief priests likewise and the  
 scribes, jesting with each other, said: He saved  
 32. others; cannot he save himself? Let this Christ,

- Ch. xv. this king of Israel, now come down from the cross ; that we may see and believe. They also, who were crucified with him, were reviling him.
33. Now there was a darkness over all the land from
34. the sixth hour to the ninth hour. And, in the ninth hour, Jesus cried with a loud voice: *Eloi ! Eloi ! lama sabachthani ?* which means, My God !
35. my God ! why hast thou forsaken me ? Then some of the standers-by, hearing *this*, said : Behold ! he
36. is calling for Elias. And one ran and filled a sponge with vinegar, and put *it* on a reed, and gave him to drink, saying : Hold ! let us see whether Elias
37. is coming to take him down. But Jesus sent
38. forth a loud cry, and expired. And the vail of the temple was slit in two, from the top to the
39. bottom. Now, when the centurion, who was standing near, over against him, saw that he expired after crying out so loudly, he said : Certainly this man was a son of God !
40. And there were some women, looking on afar off ; and among them was Mary Magdalene, and Mary the mother of James the less and of Joses,
41. and Salome ; who constantly accompanied him also, when he was in Galilee, and ministered unto him : as well as many other women, who had come up with him to Jerusalem.
42. And, when the day of the preparation (which means the day before the sabbath) was now far
43. spent, Joseph of Arimathea, an honourable man, of the council, who himself also was expecting the kingdom of God, came, and had the courage to go in to Pilate and ask for the body of Jesus.
44. But Pilate wondered that he should be dead already ;

Ch. xv. ready; so he called the centurion, and askt, if he  
 v. 45. had been some time dead: and, knowing it to be  
 so from the centurion, freely gave the body to Jo-  
 46. seph; who took it down, and wrapt it in a linen  
 cloth, which he had bought; and laid it in a tomb  
 hewn out of a rock, and rolled up a stone to the en-  
 47. trance of the tomb. And Mary Magdalene, and  
 Mary *the mother of Joses*, were looking on while he  
 laid it there.

Ch. xvi. Now, the sabbath being passed, Mary Magda-

v. 1. lene, and Mary the *mother* of James and Salome,

2. bought perfumed ointments to anoint *Jesus*: and  
 very early in the morning of the first *day* of the  
 week, at the rising of the sun, they went to the  
 3. tomb; and were saying to each other, Who shall  
 roll away for us the stone from the entrance of the  
 4. tomb? (for it was very great:) when, on looking  
 5. up, they saw that the stone was rolled away. So  
 they went into the tomb, and saw a young man  
 sitting on the right side clothed in a long shining  
 6. robe: and they were alarmed. Then he saith unto  
 them: Do not alarm yourselves: ye are seeking  
*Jesus* of Nazareth, who was crucified: he hath  
 been raised up: he is not here: see the place where  
 7. they laid him. But depart; tell his disciples and  
 Peter, He is going before you into Galilee: there  
 8. will ye see him, as he told you. So they went out in  
 haste, and fled from the tomb: for trembling and  
 great amazement seized them: and they told no  
 one any thing; for they were afraid.

9. Now, after *Jesus* was risen, he appeared first,  
 early in the morning of the first day of the week,



Ch. xv. to Mary Magdalene, out of whom he had cast

v. 10. seven dæmons. She went and told his compa-

11. nions, *who were* mourning and weeping : but they, *though* they heard that he was alive and had been seen by her, believed not.

12. But after this, he shewed himself in another dress to two of them as they were walking on their way  
13. into the country : and they went and told the rest ; who would not believe even them.

14. At last he shewed himself to the eleven themselves, while sitting at table ; and upbraided them with their want of faith and *their* hardness of heart, for not believing those, who had seen him after he

15. was raised up. And he said unto them : Go into all the world, and preach the gospel to the whole

16. creation. He, who believeth *it*, and is baptised, will be saved ; but he, who believeth not, will be

17. condemned. Now these signs will accompany believers : in my name they will cast out dæmons ;

18. they will speak new languages ; they may take up serpents ; and, if they drink deadly poison, it will not hurt them : sick *people*, on whom they shall lay their hands, will recover.

19. Then the Lord, after speaking thus unto them, was taken up into heaven, and sat down on the

20. right *hand* of God. But they went forth, and, preacht every where ; the Lord working with them, and confirming their preaching by the presence of those very miracles.

# THE GOSPEL

O F

## ST. LUKE.

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Ch. i. **F**ORASMUCH as many have taken in hand to write

- v. 1. an account of those things, about which we have
2. been fully satisfied ; even as they, who were eye-witnesses from the first and ministers of the doctrine,
3. delivered them unto us : it seemeth good to me also, who have gained exact information of every thing in order from the first, to write unto thee,
4. most excellent Theophilus, that thou mayest know the firmness of those doctrines, in which thou hast been instructed.

5. **T**HERE was in the days of Herod, king of Judea, a certain priest, Zachariah by name, of the ministry of Abia ; and his wife *was* of the daughters of
6. Aaron, and her name Elizabeth. Now they were both righteous before God, walking in all the commandments and ordinances of the Lord without
7. blame. And they had no child ; for Elizabeth was
8. barren, and both were far gone in years. Now it came to pass, as the priests of his order were attending on their ministry before God, that he was

Ch. i. appointed by lot, according to the custom of the  
v. 9. priesthood, to go into the temple of the Lord to burn  
10. incense: and the whole multitude of the people was  
11. praying without, at the time of incense. And there  
appeared unto him an angel of the Lord, standing  
12. on the right side of the altar of incense: and Zachariah was troubled at the sight, and fear fell  
13. upon him. But the angel said unto him: Fear not, Zachariah; for thy prayer hath been heard; and thy wife Elizabeth will bear thee a son, and  
14. thou must call him John. And he will be unto thee joy and great gladness; yea, many will rejoice at his birth. For he will be great before the  
15. Lord: he will drink neither wine nor strong drink, but be filled with the holy spirit even from his  
16. mother's womb; and many of the children of  
17. Israel will he turn to the Lord their God. And he will lead the way, in the sight of God, with the spirit and power of Elias, to turn the hearts of fathers to *their* children, and by the wisdom of righteousness, to prepare the disobedient to be a people  
18. fitted for the Lord. And Zachariah said unto the angel: How can I be assured of this? for I am an  
19. old man, and my wife *is* far gone in years. And the angel answered and said unto him: I am Gabriel, who attend before God; and I was sent  
20. to declare these glad tidings to thee. And behold! thou shalt be silent and not able to speak, 'till the day when these things are done; because thou didst not believe my words, which will be  
21. fulfilled in their season. And the people were expecting Zachariah, and wondering at his delay in  
22. the temple. But, when he came out, he could not  
speak



- Ch. i. speak unto them ; and they perceived that he had  
seen a vision in the temple : and he kept making  
23. signs unto them, and remained dumb. And, when  
the days of his ministry were ended, he returned  
home.
24. Now, after these days, Elizabeth his wife conceived, and kept the matter secret five months,  
25. saying: Hath the Lord *then* dealt thus with me, in  
looking upon me at this time to take away my reproach among men?
26. Now, in the sixth month after, the angel Gabriel  
was sent by God unto a city of Galilee, named  
27. Nazareth, to a virgin, espoused to a man whose  
name was Joseph, of the house of David : and the  
28. virgin's name was Mary. And the angel went in  
unto her, and said : Hail ! gracious woman ! the  
Lord *is* with thee, thou most blessed of women !  
29. But she was greatly moved at his presence and his  
speech ; and was reasoning with herself what this  
30. salutation could be ; when the angel said unto  
her : Fear not, Mary ; for thou hast found favour  
31. with God ; and behold ! thou wilt conceive, and  
32. bear a son : and thou must call him Jesus. He will  
be great, and a son of the most high *God* ; and the  
Lord God will give unto him the throne of his fa-  
33. ther David : and he will reign over the house of  
Jacob for ever, and of his kingdom will be no end.
34. Then Mary said unto the angel : How can this be,  
35. since I know not a man ? And the angel answered : A holy spirit will come upon thee, and a  
power of the most high *God* will overshadow thee ;  
and therefore thy offspring will be holy, and a son  
36. of God. And behold ! Elizabeth thy kinswoman,  
even

Ch. i. even she hath conceived in her old age ; and this  
is the sixth month with her, who was called barren :  
37, 38. for nothing is impossible with God. Then  
Mary said : Behold ! the hand-maid of the Lord !  
be it unto me according to thy word. And the angel  
departed from her.

39. So Mary arose in those days, and went into the  
40. hill-country with haste, to a city of Judah ; and  
came to the house of Zachariah to salute Elizabeth.  
41. And, when Elizabeth heard the salutation of Mary,  
the babe leapt in her womb ; and Elizabeth was  
42. filled with a holy spirit, and said with a loud voice :  
The most blessed *art* thou of women ! and blessed  
43. *is* the fruit of thy womb ! And why is this, that  
44. the mother of my Lord should come unto me ? For  
lo ! as soon as the voice of thy salutation reached  
45. my ears, the babe leapt in my womb for joy. And  
happy is she, who believed that the things told  
46. her from the Lord would be accomplished. And  
47. Mary said : My soul doth magnify the Lord, and  
48. my spirit rejoiceth greatly in God my Saviour ; since  
he looked with favour on the lowliness of his hand-  
maiden : for behold ! henceforth all generations  
49. will call me happy : for the mighty one hath done  
50. great things for me, and holy is his name : and  
his mercy is on them that fear him, to all genera-  
51. tions. He sheweth strength with his arm ; he scat-  
tereth abroad the puffed up with the imagination  
52. of their heart. He taketh down princes from *their*  
53. thrones, and raiseth the lowly. He filleth the hun-  
gry with good things, and sendeth the rich empty  
54. away. He hath succoured his servant Israel, in  
55. remembrance of his everlasting kindness, as he  
promised

Ch. i. promised to our fathers, to Abraham and to his  
 v. 56. posterity. So Mary abode with her about three  
 months, and then went home.

57. Now Elizabeth's full time was come, to be de-

58. livered; and she brought forth a son: and her  
 neighbours and kinsfolk heard of the great kind-

59. ness, which the Lord had shewn her; and rejoiced  
 with her. And on the eighth day they came to

60. circumcise the child; and were calling him after  
 his father's name, Zachariah. But his mother said:

61. Nay; his name shall be John. And they said un-  
 to her: None of thy kindred is called by this name.

62. So they made signs to his father, how he would

63. have him called: and he askt for a writing-table,  
 and wrote these words: His name is John. And

64. they all wondered. Then the mouth and tongue of  
*John* were immediately set free; and he continued 2

65. speaking, and blessing God. And fear came on  
 the whole neighbourhood; and all these things  
 were noised about in all the hill-country of Judea:

66. and all, who heard, laid *them* to heart, saying:  
 What sort of child then will this be? And *the*

67. hand of the Lord was with him. And Zacha-  
 riah his father was filled with the holy spirit, and

68. prophesied, saying: Blessed be the Lord, the God  
 of Israel, for he hath kindly regarded and delivered

69. his people; and hath raised up a powerful salva-

70. tion for us, in the house of his servant David; as  
 he spake by the mouth of his holy prophets from

71. the first: *even* a salvation from our enemies, and

72. from the hand of all that hate us; to shew his  
 kindness and remember his holy covenant with

73. our fathers, *even* the oath which he sware to Abra-  
 ham



Ch. i. ham our father, that he would grant us, after deli-

v. 74. verance from the hand of our enemies, to pay *our*

75. religious service unto him, without fear, in holiness  
and righteousness before him, all the days of our

76. life. And thou, child ! wilt be a teacher of the  
most high *God* : for thou wilt go before the face of

77. the Lord to prepare his ways, to give a knowledge  
of salvation to his people, with a remission of their

78. sins, through the tender mercy of our God, with  
which he hath regarded us : a day-spring from

79. the sky, to shine upon them that are in darkness  
and a shadow of death ; to guide our feet into

80. the way of peace. So the child went on thriv-  
ing and growing strong in understanding ; and

abode in the deserts till the day of his public ap-  
pearance unto Israel.

Ch. ii. Now in those days a decree came forth from

v. 1. Cæsar Augustus, that all the world should register

2. themselves : (this first registering was, when Cyre-

3. nius was governour of Syria) so all went to register

4. themselves, each to his own city. And Joseph also

went up from Galilee, from the city of Nazareth,

into Judea, to the city of David called Bethlehem,

because he was of the family and lineage of Da-

5. vid, to register himself ; with Mary his espoused

6. wife, *then* great with child. Now, while they

were there, her full time came to be delivered ;

7. and she brought forth her first-born son, and wrapt

him in swaddling cloaths, and laid him in the sta-

ble, because there was no room for them in the

guest-chamber.

8. And in that country were shepherds in the

fields,

- Ch. ii. fields, watching their flocks by night. And be-  
v. 9. hold! an angel of the Lord presented himself un-  
to them, and a heavenly brightness shone round  
10. about them: and they were greatly afraid. But  
the angel said unto them: Fear ye not: for be-  
hold! I bring you good tidings of great joy to all  
11. this people: for this day is born unto you, in the  
city of David, a Saviour, which is Christ *the* Lord.  
12. And *let this be* your sign; ye will find a babe in  
13. swaddling cloaths, lying in a stable. And sud-  
denly there was with the angels a multitude of  
14. the heavenly host, praising God, and saying: Glory  
*be* to God in the highest *heavens*; and the peace  
15. of his good-will to men on earth! Now, when the  
angels were gone from them into heaven, the shep-  
herds said to each other: Let us then cross the  
country to Bethlehem, and see this thing, which the  
16. Lord hath made known unto us. So they went  
with haste, and found out Mary, and Joseph, and  
17. the babe lying in the stable. But, when they had  
seen *it*, they made known every where what had  
18. been spoken to them concerning this child: and  
all, that heard, wondered at the things told them  
19. by the shepherds. But Mary carefully observed  
these things, casting them about in her heart.  
20. And the shepherds returned, glorifying and prais-  
ing God for all the things which they had heard  
and seen just as it had been told them.  
21. And, when the eighth day, for circumcising the  
child, was come, he was called Jesus; the name  
22. given by the angel before he was conceived. And,  
when the days of purification according to the law  
of Moses were ended, they carried him up to Jeru-  
salem,

- Ch. ii. falem, to present him to the Lord: (as it is written in the law of the Lord, *Every first-born male child shall be holy to the Lord*) and to offer a sacrifice according to the command in the law of the Lord, a pair of turtle-doves, or two young pigeons.
23. And behold! there was a man in Jerufalem, Simeon by name, a righteous and pious man, who was expecting the consolation of Israel: and the
24. holy spirit was upon him. And he had been warned from heaven by the holy spirit, that he would not see death before he had seen the anointed of the Lord. And he came by the spirit into the temple; and, when the parents of the child Jesus brought him in to do for him according to the custom of the law, then Simeon took him into his arms, and blest God, and said: Now lettest thou thy servant, sovereign master! depart, according to thy word, in peace; for mine eyes have
25. seen that salvation, which thou hast prepared in the face of all people; a light, to make *the* Gentiles known; to illuminate thy people Israel. And Joseph and his mother were wondering at the things that were spoken of him. And Simeon blest them, and said unto Mary his mother: Behold! this *child* will be the cause of the fall and rise of many in Israel, and a sign that will be spoken against; (yea, a sword will also pass through thine own soul) so that the reasonings of many hearts will be revealed.
26. And Anna a prophetess, a daughter of Phanuel, of the tribe of Afer, far gone in years, who had lived with her husband but seven years from her virginity, a widow about eighty-four years old, who
27. departed



Ch. ii. departed not from the temple paying religious service night and day with fastings and prayers; she also came up at the same instant, and continued giving thanks unto the Lord, and speaking of *the child* to all that were expecting deliverance in Jerusalem. And, when *his parents* had done every thing according to the law of the Lord, they turned back into Galilee, to their own city Nazareth. And the child was filled with wisdom, as he grew, and gained strength: and a divine comeliness was

40. upon him.

41. Now his parents used to go every year to Jerusalem on the festival of the passover: and, when

42. he was twelve years old, after they had gone up to Jerusalem according to the custom of the festival, and had ended their stay; as they went back,

43. the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not *of it*; but, supposing him to be in the company, they went a day's journey, seeking him all the time among

44. *their* kinsfolk and acquaintance; and, not finding him, turned back to look for him at Jerusalem:

45. and, after three days, found him in the temple, sitting in the midst of the teachers, both hearing

46. them and asking them questions. Now all, that heard him, were astonished at his understanding

47. and answers. And, when *his parents* saw him, they were amazed; and his mother said unto him:

48. Son, why hast thou thus dealt with us? behold! thy father and I have been seeking thee with sorrow. And he said unto them: How could ye be

49. seeking me? knew ye not, that I ought to be in my father's house? But they understood not the

50. meaning

Ch. ii. meaning of this saying. And he went down with  
 v. 51. them to Nazareth, and continued to submit himself unto them: and his mother was constantly observing all these things in her heart. And Jesus went on thriving in age, and wisdom, and comeliness, in the sight of God and men.

Ch. iii. Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governour of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the country of Trachonitis, and Lyfaniæ tetrarch of Abilene, Annas and Caiaphas being high-priests, a command from God was upon John the son of Zachariah in the wilderness: and he went into all the country round about the river Jordan, preaching a baptism of repentance for remission of sins: as it is written in the book of Eisaiah the prophet: *A voice of one crying in the wilderness, Prepare ye the way of the Lord; make the paths straight for him. Every hollow place will be filled up, and every mountain and hill will be levelled: that, which is crooked, will become straight; and the rough ways, even: and all flesh will behold this salvation of God.* Then said he unto the multitudes, that were coming forth to be baptised by him: Brood of vipers! who hath privately warned you to flee from the wrath that is approaching? Bring forth, therefore, fruits meet for repentance; and do not say within yourselves, We have Abraham for our father: for I say unto you, God is able out of these stones to raise up children unto Abraham. And even now the axe is laid at the root of the trees; so that every tree, which beareth not good fruit,

- Ch. iii. will be hewn down, and cast into a fire. And  
v. 10. the multitudes askt him, saying : What must we  
11. do then ? And he answered : Let him, that hath  
12. two coats, give one to him, that hath none ; and  
13. him, that hath food, do likewise. Then the tax-gatherers also came to be baptised, and said unto him :  
14. Teacher, what must we do ? And he said unto them : Exact no more than what is appointed you.  
15. Then the soldiers also askt him, saying : And what must we do ? And he said unto them : Use no violence nor injustice to any one ; and be content with your wages.  
16. Now, while the people was in expectation, and all were reasoning in their hearts, whether he were  
17. the Christ, John said unto them all : I indeed baptise you in water ; but one, mightier than I, is coming, the string of whose shoes I am not worthy to untie : he will baptise you in a holy wind and  
18. a fire. Whose fan is in his hand, and he will thoroughly cleanse his floor, and lay up the wheat in his garner, but will burn up the chaff with unquenchable fire. And with many other exhortations to this purpose did he preach unto the people.  
19. But Herod the tetrarch, being constantly reproved by him about Herodias his brother Philip's  
20. wife, and all his other evil deeds, added one more to them by shutting up John in prison.  
21. Now, when all the people had been baptised, and Jesus was praying after his baptism, the heaven was opened ; and the holy spirit descended in a bodily form, like a dove, upon him, and a voice came from heaven, saying : Thou art my son, *my*  
22. beloved son : in thee I am well pleased. And this  
23.



- Ch. iii. same Jesus began to be about thirty years of age, being, as was supposed, the son of Joseph, who
24. was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of
  25. Joseph, who was the son of Mattathias, who was the son of Amos, who was the son of Naum, who was
  26. the son of Essi, who was the son of Naggee, who was the son of Maath, who was the son of Mattathias, who was the son of Semei, who was the son of Joseph, who was the son of Juda, who was the son of
  27. Joanna, who was the son of Rhesa, who was the son of Zorobabel, who was the son of Salathiel, who
  28. was the son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of
  29. Er, who was the son of Jose, who was the son of Eliezer, who was the son of Jorim, who was the son of
  30. Matthat, who was the son of Levi, who was the son of Simeon, who was the son of Juda, who was the son of Joseph, who was the son of Jonan, who
  31. was the son of Eliakim, who was the son of Melea, who was the son of Menan, who was the son of
  32. Mattatha, who was the son of Nathan, who was the son of David, who was the son of Jesse, who was the son of Obed, who was the son of Booz, who was the son of Salmon, who was the son of
  33. Naasson, who was the son of Aminadab, who was the son of Aram, who was the son of Esrom, who was the son of Phares, who was the son of Juda, who was the son of Jacob, who was the son of
  34. Isaac, who was the son of Abraham, who was the son of
  35. Thara, who was the son of Nachor, who was

- Ch. iii. was the son of Saruch, who was the son of Ragau, who was the son of Phalec, who was the son of
36. Heber, who was the son of Sala, who was the son of Cainan, who was the son of Arphaxad, who was the son of Sem, who was the son of Noe, who was
37. the son of Lamech, who was the son of Mathusala, who was the son of Enoch, who was the son of Jared, who was the son of Maleleel, who was the
38. son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

- Ch. iv. Then Jesus turned back from *the river* Jordan
- v. 1. full of a holy spirit, and was carried about by that
2. spirit in the wilderness forty days, under the trial of the devil: and he ate nothing in those days;
3. but, at the end of them, at last was hungry. And the devil said unto him: As thou art the son of
4. God, command this stone to become a loaf. And Jesus answered: It is written, *Man cannot live by*
5. *bread alone, but by every declaration of God.* And the devil took *Jesus* up into a high mountain, and shewed him all the kingdoms of the world in a
6. moment of time; and said unto him: I will give thee all this power, and the glory of them; for unto me it is delivered, and to whomsoever I please I
7. give it: if thou, therefore, wilt worship me, all *this*
8. shall be thine. And Jesus answered and said unto him: Be gone, Satan! for it is written, *Thou shalt worship the Lord thy God, and pay religious service to*
9. *him only.* And *the devil* carried him to Jerusalem, and set him on the pinnacle of the temple; and said unto him: As thou art a son of God, throw thy-

Ch. iv. self down from this place ; for it is written, *He*  
 10. *will give his angels charge concerning thee, to keep thee*  
 11. *safe ; and on their hands will they bear thee, lest at any*  
 12. *time thou strike thy foot against a stone.* And Jesus an-  
 13. *swered and said unto him : It is said, Thou shalt not*  
 14. *try the Lord thy God.* And, when the devil had  
 15. ended every trial, he went from him for a time.  
 16. And Jesus turned back in the power of the spirit  
 17. into Galilee ; and a report of him went forth in-  
 18. to all the country round about : and he constantly  
 19. taught in their synagogues, *and was glorified by all.*  
 20. And he came to Nazareth, where he had been  
 21. brought up : and went, as his custom was on the  
 22. sabbath-day, into the synagogue ; and rose up to  
 23. read. And the book of *Esaiah the prophet* was  
 24. delivered unto him ; and he opened the book at  
 25. the place, where it was written, *The spirit of the*  
 26. *Lord is upon me, inasmuch as he anointed me to preach*  
 27. *glad tidings to the poor, he sent me to heal the broken*  
 28. *hearted, to proclaim deliverance to prisoners and recovery*  
 29. *of sight to the blind, to send the bruised away free ; to*  
 30. *proclaim an acceptable year of the Lord.* And he shut  
 31. the book, and gave it again to the officer, and sat  
 32. down : and the eyes of all in the synagogue were  
 33. gazing upon him. Then he began to say unto  
 34. them : *This day hath this scripture been fulfilled*  
 35. *in your ears.* And all gave their testimony of ad-  
 36. miration to those gracious words, that came out of  
 37. his mouth, and said : *Is not this the son of Joseph ?*  
 38. And he said unto them : *Ye will doubtless say un-*  
 39. *to me this proverb : Physician, heal thyself. What*  
 40. *we have heard done by thee in Capernaum, do here*  
 41. *also in thine own town.* But, verily I say unto  
 42. you,



Ch. iv. you, no prophet is acceptable in his own town.

v. 25. Now, I say unto you, there were doubtless many widows in Israel in the days of Elias, when the heaven was shut for three years and six months, so that there was a great famine over all the land :  
 26. yet to none of them was Elias sent, but unto a widow at Sarepta of Sidon only. And many lepers were in Israel *in the time* of Elishah the prophet ; yet none of them was cleansed, but Naaman the Syrian alone. And all in the synagogue were filled with  
 28. anger, when they heard these things ; and rose up, and cast him out of the city, and were for carrying him to the brow of the hill, whereon their city was  
 30. built, to throw him down headlong : but he past through the midst of them, and continued his way down to Capernaum, a city of Galilee ; and constantly taught them on the sabbath-days : and they were greatly astonished at his doctrine ; for his word was with authority.

33. Now in the synagogue there was a man with an unclean spirit ; and he cried out with a loud voice ;  
 34. Hah ! what hast thou to do with us, Jesus of Nazareth ? Art thou come to punish us ? I know thee who thou art ; the holy one of God. And Jesus rebuked him, saying : Hold thy tongue, and come out of him. And, when the dæmon had thrown him down in the midst of *them*, it came out of him without doing him any hurt. And amazement came upon them all : and they were talking to each other, saying : What a voice is this ! With authority and power it commandeth these unclean spirits, and  
 37. they come out. And a report of him continued

Ch. iv. going forth into every part of the country round about.

38. Then he arose, and went out of the synagogue into Simon's house. Now Simon's wife's mother had a great fever; and they besought him in her  
39. behalf. And he stood over her, and rebuked the fever, and it left her; when immediately she arose,  
40. and waited on them. But, at the setting of the sun, all, that had any sick with divers diseases, brought them constantly unto him: and he laid  
41. his hands on each of them, and healed them. Dæmons also used to come out of many, crying aloud, and saying: Thou art the Christ, the son of God. But he rebuked them, and suffered them not to speak, because they knew him to be the Christ.  
42. Now, when it was day, he went forth into a lonely place; and the multitudes were seeking him, and came thither, and would have hindered him  
43. from leaving them; but he said unto them: I must preach this kingdom of God to other cities also;  
44. for to this end was I sent. And he continued preaching in the synagogues of Galilee.

Ch. v. Now it came to pass, as the multitude was press-

- v. 1. ing upon *Jesus* to hear the word of God while he  
2. stood by the lake of Gennesareth, that he saw, on the edge of the lake, two vessels, which the fishermen had left, and were washing *their* nets. So he went into one of the vessels, which was Simon's; and asked him to put a little from the land: and he sat down, and continued teaching the multitudes  
4. out of the vessel. But, when he had done speak-

- Ch.v. ing, he said unto Simon : Launch out into the  
 v. 5. deep, and let down your nets for a draught. And  
 Simon answered : Master, we have toiled all the  
 night, and have taken nothing : nevertheless at thy  
 6. word I will let down the net : and, on doing this,  
 they inclosed a great multitude of fishes ; and their  
 7. net was going to break. Then they made signs  
 to *their* partners in the other vessel, to come and  
 help them ; and they came, and filled both the ves-  
 8. sels, so that they were beginning to sink. Now  
 Simon Peter, seeing *this*, fell down at the knees of  
 Jesus, saying ; Depart from me, for I am a sin-  
 9. ful man, O ! Lord. For amazement seized him  
 10. and all his companions, as well as James and  
 John, the sons of Zebedee, who were partners  
 with Simon, at the draught of fishes, which they  
 had taken. But Jesus said to Simon : Be not afraid ;  
 11. henceforth thou shalt catch men alive. And they  
 brought the ships to land, and left every thing to  
 go with him.
12. And, while he was in one of *their* cities, a man,  
 full of a leprosy, fell on his face, when he saw  
 Jesus, and besought him, saying : Master, if thou  
 13. wilt, thou canst make me clean. And *Jesus* stretcht  
 out his hand, and toucht him, saying : I will ; be  
 thou clean, And immediately the leprosy departed  
 14. from him. And *Jesus* charged him to tell no one ;  
 but Go, shew thyself to the priest, and offer for thy  
 cleansing what Moses appointed, for a testimony un-  
 15. to them. But the report of *Jesus* was spreading  
 abroad more and more ; and great multitudes were  
 constantly coming together to hear, and to be heal-  
 16. ed by him of their infirmities : but he continued



- Ch. v. withdrawing himself into lonely places, and praying.
- v. 17. And it came to pass, one day while he was teaching, and Pharisees and teachers of the law, who had come from every town of Galilee and Judea and from Jerusalem, were sitting by, the power of the Lord was *with him* to heal *the people*.
18. And behold! *some* men brought upon a couch a man with a palsy, and were seeking how to bring
19. him in, and lay him before *Jesus*: but, not finding any way to bring him in because of the multitude, they went upon the house-top, and let him down with the couch through the roof into the
20. midst of *them*, in the presence of *Jesus*; who, seeing their faith, said unto him: Man, thy sins be
21. forgiven thee! And the scribes and the Pharisees began to reason among *themselves*, saying: Who is this *man* that speaketh so wickedly? Who can forgive sins but God alone? Now *Jesus* perceived their reasonings, and answered: Why are ye reasoning in your hearts? Which is easier? to say, Thy
23. sins be forgiven thee; or to say, Arise and walk, but that ye may know that the son of man hath authority upon earth to forgive sins? *Then* he said to the man with the palsy: I say unto thee, arise,
25. and take up thy couch, and go home. And immediately he arose up before them, took *the couch* on which he was lying, and went home, glorifying
26. God. And great amazement seized all, and they continued glorifying God; and were filled with fear, saying: We have seen unexpected things to-day.
27. And after these things *Jesus* went out, and saw a tax-gatherer, named Levi, sitting at the custom-house;

Ch. v. house; and he said unto him: Come with me:

v. 28. and he left every thing, and arose, and went with

29. *Jesus*. And Levi made a great entertainment for him at his house; and there was a great company of tax-gatherers and others at table with them.

30. And their scribes and Pharisees kept murmuring to the disciples, saying: Why do ye eat and drink

31. with tax-gatherers and sinners? And *Jesus* answered and said unto them: They, that are well, need

32. not a physician, but they, that are sick. I came not to call righteous *men*, but sinners, to repent-

33. ance. Then they said unto him: Why do the disciples of John and of the Pharisees often fast and

34. pray, but thine eat and drink? And he said unto them: Do ye wish the companions of the bridegroom to fast, while the bridegroom is with them?

35. Now the days will come, when the bridegroom shall depart from them: then will they fast in

36. those days. And he spake also a parable unto them: No one putteth a patch from a new garment upon an old garment: if so, he both maketh

a rent in the new *garment*, and the patch from the

37. new agreeth not with the old. And no one putteth new wine into old bottles: if so, the new wine will burst those bottles, and be spilled, and

38. the bottles be destroyed: but new wine must be put into new bottles, and *then* both are preserved

39. together. And no one, that hath drunken old *wine*, straightway desireth new; for he saith, The old is better.

Ch. vi. Now, on the first sabbath of the second month,

v. 1. as *Jesus* was passing through the corn-fields, his  
disciples

- Ch. vi. disciples kept plucking and eating the ears of  
 v. 2. corn, after rubbing *them* with their hands. But  
 some of the Pharisees said unto them: Why are  
 ye doing what is not lawful to be done on the sabbath? And Jesus answered and said unto them:
3. Have ye not read so much as this, what David did, when himself and his companions were hungry?
  4. How he went into the house of God, and took and ate the shew-loaves, which the priests only are allowed to eat; and gave also to his companions?
  5. And he said unto them: The son of man is master even of the sabbath.
  6. Now, on another sabbath, he went into the synagogue, and was teaching; and a man was there,
  7. whose hand was withered. And the scribes and the Pharisees were maliciously observing, whether he would heal on the sabbath; that they might
  8. find an accusation against him. But he knew their reasonings, and said to the man with the withered hand: Rise up, and stand in the midst: and
  9. he arose, and stood *there*. Then said Jesus unto them: I will ask you a *question*: Is it lawful to do good on the sabbath, or to do evil? to save life,
  10. or to destroy *it*? And, after looking round upon them all, he said unto the man: Stretch out thy hand: and he did so; and the hand was restored
  11. to it's soundness like the other. Then they were wholly confounded, and continued debating with each other what they could do to Jesus.
  12. Now, in those days, he went out into the mountain to pray, and continued awake all night in the
  13. house of prayer to God. And, when it was day, he called to *him* his disciples; and out of them chose



Ch. vi. chose twelve for himself, whom he named apostles

- v. 14. also: Simon, whom he also named Peter, and Andrew the brother of *Simon*; James and John,  
 15. Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Ze-  
 16. lotes, Jude the brother of James, and Judas Iscariot  
 17. the traitor. And *Jesus* went down with them, and stood in the plain, with a croud of his disciples and a great multitude of the people from all Judea and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their  
 18. diseases: and those, who were disturbed by dæ-  
 19. mons, were also cured. And all the multitude was seeking to touch him; for power kept going  
 20. out from him, and healing all. Then he lifted up his eyes towards his disciples, and said:

- Happy *are ye* poor: for your's is the kingdom  
 21. of God. Happy *are ye* who hunger now: for ye will be filled. Happy *are ye* who weep now: for  
 22. ye will laugh. Rejoice, though men hate you, and drive you from *them*, and reproach *you*, and revile you as evil-doers, for the sake of the son of  
 23. man: be glad in that day, and leap for joy; for behold! great *is* your reward in heaven: for in the same manner did their fathers to *their* prophets  
 24. also. But alas! for you that are rich! for ye are  
 25. receiving your consolation. Alas! for you that have been filled! for ye will hunger. Alas! for  
 26. you that are laughing now! for ye will mourn and weep. Alas! for you, when all these men speak  
 27. well of you! for this was done by their fathers to the false prophets. But, I say unto you *my* hearers, Love your enemies; do good to them that hate  
 you;

- Ch. vi. you; bless them that curse you; and pray for  
v.28,29. them that injuriously treat you. To him, who  
smiteth thee on one cheek, offer the other also;  
and hinder not him, who would take away thy  
30. cloak, *from taking away* thy coat also. Give to every  
one that asketh thee; and from him, that is taking  
31. away thy goods, do not beg them off. And, as  
ye wish men to do unto you, do ye even so unto  
32. them. For, if ye love them who love you, what  
is your reward? for even the heathen love those,  
33. who love them. And, if ye do good to them that  
do good to you, what is your reward? for even  
34. the heathen do the same. And, if ye lend to them,  
whom ye expect to return *it*, what is your reward?  
35. for even the heathen lend to each other, expect-  
ing to receive again as much. But love your ene-  
mies, and do good and lend, giving up nothing  
for lost; and your reward will be great, and ye  
will be sons of the most high *God*; for he is  
36. kind to the unthankful and the wicked. Be ye,  
therefore, merciful, even as your father is merciful.  
37. Judge not, and ye will not be judged; condemn  
not, and ye will not be condemned: forgive, and  
38. ye will be forgiven. Give, and there will be giv-  
en unto you good measure; *yea*, measure, pressed  
down and shaken together and running over, will  
be given into your lap: for the same measure, that  
ye give, will be given to you again.  
39. Then he spake a parable unto them: Can a  
blind *man* lead a blind *man*? Will not both fall  
40. into a ditch? A disciple is not above his teacher:  
but let every *disciple* be duly prepared as his teach-  
41. er. Now, why dost thou behold the splinter in thy  
brother's

Ch. vi. brother's eye, but confidereſt not the beam in thine  
 v. 42. own eye? Or, how canſt thou ſay to thy brother;  
 Hold! brother; let me take away the ſplinter that  
 is in thine eye, whilſt thou thyſelf beholdeſt not  
 the beam in thine own eye? Hypocrite! firſt take  
 away the beam out of thine own eye, and then  
 wilt thou ſee clearly to take away the ſplinter that  
 is in thy brother's eye.

43. Now no good tree beareth bad fruit, and no bad

44. tree beareth good fruit. Every tree is known by  
 it's own fruit: for figs are not gathered from thorns,

45. nor *the* grape from *the* bramble-buſh. The good man  
 out of the good treasury of his heart bringeth forth  
 what is good; and the evil man out of the evil trea-  
 ſury of his heart bringeth forth what is evil: for  
 from the abundance of the heart his mouth ſpeak-

46. eth. But why do ye call me, Maſter! maſter! and

47. perform not the things which I teach? Every  
 one that cometh unto me, and heareth theſe words  
 of mine, and doeth them; I will ſhew you whom

48. he is like. He is like a man, who built a houſe,  
 and dug deep, and laid *it's* foundation on the rock:  
 ſo, when the flood aroſe, the ſtream bet vehement-  
 ly againſt that houſe, but could not ſhake it: for

49. it had been founded upon the rock. But he, that  
 heareth and doeth *them* not, is like a man, who  
 built a houſe upon the ground without a founda-  
 tion, againſt which the ſtream bet vehemently,  
 and immediately threw it down; and the cruſh of  
 that houſe was great.

Ch. vii. So when *Jeſus* had ended all theſe ſayings in the  
 v. 1, 2. ears of the people, he went into Capernaum. And



- Ch. vii. a centurion's servant, who was dear unto him, was  
 v. 3. ill, and at the point of death. This *man*, hearing  
 of Jesus, sent unto him *some* elders of the Jews, to  
 4. ask him to come and heal this servant; who came  
 to Jesus, and were earnestly beseeching him, say-  
 ing, He is worthy to whom thou shouldest do this;  
 5. for he loveth our nation, and hath himself builded  
 6. us our synagogue. Now, while Jesus was going  
 with them, and was not far from the house, the  
 centurion sent friends unto him, saying: Master,  
 trouble not thyself, for I am not worthy that thou  
 7. shouldest come under my roof: and therefore I  
 did not take upon me to come unto thee myself:  
 but speak a word *only*, and my servant will be well.  
 8. For even I, that am a man under authority, have  
 soldiers under me; and I say to this, Go; and he  
 goeth; and to another, Come; and he cometh:  
 and to my own servant, Do this; and he doeth  
 9. it. Now, when Jesus heard these things, he won-  
 dered at him; and, turning about, said to the mul-  
 titude, that was following him: I say unto you, I  
 have not found so great faith, no, not in Israel.  
 10. And the messengers returned to the house, and  
 found the servant well.  
 11. And, on the next day, *Jesus* was going to a city  
 called Nain; and a good many of his disciples  
 12. and a great multitude were going with him: and,  
 as he came nigh the gate of the city, behold! a  
 dead man was carried out, an only son of his mo-  
 ther, who was a widow: and much people of the  
 13. city was with her. And, when the Lord saw her  
 he took pity on her, and said unto her: Weep  
 14. not. And he went up, and toucht the bier (for  
 the

- Ch. vii. the bearers stopt) and said: Young man! I say  
 v. 15. unto thee, rise up. And the dead man sat up,  
 and began to speak: and *Jesus* presented him to  
 16. his mother. So fear seized them all, and they  
 were glorifying God, saying; A great teacher is  
 raised up among us: and, God hath kindly con-  
 17. sidered his people. And this report concerning  
*Jesus* went forth throughout all Judea and all the  
 neighbouring country.
18. And John's disciples told *their master* of all these  
 19. things; who called two of his disciples unto him,  
 and sent them to *Jesus*, saying: Thou art he, that  
 20. is to come: can we look for any other? So these  
 men came to *Jesus*, and said: John the Baptist sent  
 us to thee, saying: Thou art he, that is to come:  
 21. can we look for any other? Now immediately  
*Jesus* cured many of sicknesses and torments and  
 dæmons, and kindly gave sight to many blind peo-  
 22. ple: and *then* gave to *the disciples of John* this an-  
 swer: Go, tell John what ye have seen and heard;  
*the* blind receive sight, *the* lame walk, lepers are  
 cleansed, *the* deaf hear, *the* dead are raised up, *the*  
 23. poor have the gospel preached unto them: and  
 happy is he, who shall not stumble at me.
24. Now, when the messengers of John were depart-  
 ed, *Jesus* began to say unto the multitudes con-  
 cerning John, What went ye out into the wilder-  
 25. ness to see? a reed shaken by the wind? But  
 what went ye out to see? a man clothed in sumptuous  
 apparel? Lo! they with purple raiment,  
 26. and of luxurious fare, live in palaces. But what  
 went ye out to see? a prophet? Yea, I say unto  
 27. you, something even better than a prophet. This  
 is

Ch. vii. is he, of whom it is written, *Behold ! I send my messenger before thy face, to prepare thy way before thee.*

28. For, I say unto you, among them, who are born of women, there is no greater teacher than John the Baptist; but the least in the kingdom of God  
29. is greater than he. And all the people and the tax-gatherers thankfully received the kindness of God, and listened to John, and were baptised with  
30. his baptism: but the Pharisees and the teachers of the law rejected this intention of God towards them, not receiving *John's* baptism.

31. Moreover the Lord said: To what now shall I liken the men of this generation? and what do  
32. they resemble? They are like children sitting in the streets, and calling to each other, and saying: We piped for you, but ye danced not; we mourned to you, but ye wept not. For John the Baptist  
33. came, neither eating bread, nor drinking wine; and ye say, He hath a dæmon. The son of man  
34. came eating and drinking; and ye say, Behold! a glutton and a drunkard! a friend of tax-gatherers and sinners! But wisdom was ever justified in  
35. all her children.

36. Then one of the Pharisees asked *Jesus* to eat with him: so he went into the Pharisee's house, and  
37. took his place at the table. And behold! a woman of the city, who was a sinner, knowing that he was at table in the Pharisee's house, brought an  
38. alabaster box of perfumed ointments, and stood at his feet behind, shedding tears on his feet, and wiping *them* with the hairs of her head, and fondly kissing his feet, and anointing *them* with the perfumes. Now, when the Pharisee, who had invited  
39. him,



- Ch. vii. him, saw this, he said within himself: If this man were a prophet, he would have known who, and what sort of woman, she is, that is touching him:
40. for she is a sinner. And Jesus said unto him: Si-
41. mon, I have something to say unto thee. And Si-  
mon saith: Teacher, say on. A creditor (*said Jesus*)  
had two debtors: one of which owed him five
42. hundred pence, and the other, fifty: but, as they  
were not able to pay, he freely forgave them both.  
Now which of these, said he, will love him most?
43. Then Simon answered: He, I suppose, to whom  
most was forgiven. And *Jesus* said: Thou judgest
44. rightly. Then, turning to the woman, he said to  
Simon: Seest thou this woman? I came into thy  
house, and thou gavest no water for my feet; but  
she bathed my feet with tears, and wiped them
45. with the hairs of her head. Thou gavest me no  
kiss; but she, since she came in, hath not ceased
46. fondly kissing my feet. My head with oil thou  
didst not anoint: but she anointed my feet with
47. perfumes. Wherefore, I say unto thee, because  
she hath many sins to be forgiven, she loved much;  
but he, that hath little to be forgiven, loveth little.
48. Then he said unto her: Thy sins be forgiven.
49. And the guests began to say within themselves:
50. Who is this, that even forgiveth sins? But he said  
unto the woman: Thy faith hath saved thee: go  
in peace.

- Ch. viii. Afterwards *Jesus* continued to go through every
- v. 1. city and village, preaching the gospel of the king-  
2. dom of God, with the twelve and some women,  
who had been cured of evil spirits and infirmities;

Ch. viii. Mary called Magdalene, out of whom had come

v. 3. seven dæmons ; and Joanna, the wife of Chuza, Herod's steward, and Susanna, and several others, who constantly ministered to him of their substance.

4. Now, as a great multitude was coming together, and many from every city going forth unto him,

5. he spake this parable : A sower went forth to sow his seed : and, as he was sowing, some fell by the road-side, and was trodden under foot ; and

6. the fowls of heaven ate it up. And some fell upon the rock ; and, as soon as it sprang up, withered

7. away for want of moisture. And some fell among the thorns ; and the thorns sprang up with

8. it, and choakt it. And others fell on the good ground ; and sprang up, and bare fruit a hundred fold. Upon saying these things, he cried out as

usual : Whofo hath ears to hear, let him hear.

9. Then his disciples askt him the meaning of this

10. parable. And he said : Unto you it is given to know the mysteries of the kingdom of God, but

to the rest *I speak* in parables ; so that they may see, but perceive not ; and hear, but not under-

11. stand. Now the parable is this. The seed is the

12. word of God : those by the road-side are the hearers, to whom the devil cometh and taketh away

the word out of their hearts, lest they should be-

13. lieve and be saved. Those on the rock are the

hearers, that receive the word with joy, but have no root ; believing only for a short time, and in a

14. season of trial falling away. And that, which fell

among the thorns, is those hearers, who go away, and are choaked with anxious cares about riches

Ch. viii. and *the* pleasures of life ; and bring forth no fruit  
v. 15. to perfection. And that on the good ground is  
those hearers, who with a right and good heart hold  
fast the word, and bear fruit with perseverance.

16. Now, no one, when he hath lighted a lamp,  
covereth it with a vessel, or putteth *it* under a  
couch, but setteth *it* on a stand, that they, who come

17. in, may see the light. For nothing is hid, that  
will not come to light ; nor laid up in secret, that  
will not be known, and brought out to view.

18. Take heed, therefore, how ye hear : for to him, that  
hath, will be given ; and from him, that hath not,  
even what he thinketh himself to have, will be  
taken away.

19. Now his mother and his brethren had come thi-  
ther, but were not able to speak with him because

20. of the multitude : and some told him, saying, Thy  
mother and thy brethren are standing without, de-

21. siring to see thee. But he answered : My mother  
and my brethren are these, that hear the word of  
God, and do it.

22. And it came to pass on one day, that he got into  
a vessel with his disciples, and said unto them :  
Let us cross to the other side of the lake : and they

23. set out. But, as they were sailing, he fell asleep ;  
and a gust of wind came down upon the lake :

24. and they were filling and in danger. So they went  
to him, and roused him, saying : Master ! master !  
we are lost. Then he arose, and rebuked the  
wind and the swell of water ; so that they were

25. still, and a calm was made. And he said unto  
them : Where is your faith ? And they said to  
each other, with fear and astonishment : Who then



Ch. viii. is this? for he commandeth even the winds and the water, and they obey him.

26. And they failed down to the country of the Gadarenes, which is over against Galilee: and, when he landed, a man of that city met him, who had been troubled with daemons a long time, and had no cloaths on, and abode not in any house, but in the tombs. Now, upon seeing Jesus, he cried out, and fell down before him, and said with a loud voice: What hast thou to do with me, Jesus! son of the most high God? I beseech thee, torment me not. For he was commanding the unclean daemon to come out of the man; whom it had seized for a long time; and he had been often kept bound with chains and fetters; but he used to break these bonds, and was driven by the spirit into lonely places. Then Jesus asked him, saying: What is thy name? And he said, Legion: for many daemons had gone into him. And *the daemons* entreated him, that he would not command them to go away into the bottomless pit. Now there was a herd of a good many swine feeding on the mountain; and the *daemons* besought him to give them leave to go into the swine: and he gave them leave. So the daemons came out of the man, and went into the swine: and the herd rushed down the steep bank into the lake, and were choaked. Now, when the feeders saw this, they fled; and went and told *it* in the city and in the country: and *the people* came out to see, and went to Jesus; and found the man, out of whom the daemons had gone, with cloaths on and in his senses, at the feet of Jesus: and they were afraid. Then those, that

- Ch. viii. had seen, told them, how the possessed *man* had  
 v. 37. been made well. And the whole multitude of the  
 neighbouring country of the Gadarenes desired him  
 to leave them; for they were seized with great  
 fear: so he got into the vessel, and went back  
 38. again. But the man, out of whom the dæmons  
 had gone, entreated, that he might go with *Jesus*;  
 39. but *Jesus* sent him away, saying: Go home, and  
 relate what great things God hath done for thee.  
 So he went away, publishing through the whole  
 country what great things *Jesus* had done for him.  
 40. Now the multitude rejoiced at the return of  
 41. *Jesus*: for they were all waiting for him. And be-  
 hold! a man, *Jairus* by name, a ruler of the syna-  
 gogue, came and fell down at the feet of *Jesus*,  
 42. entreating him to go to his house; for his only  
 daughter, about twelve years of age, was dying.

- And, as he went, the multitudes in a body were  
 43. pressing him: when a woman with an issue of  
 blood for twelve years, who had spent all her  
 livelihood on physicians, but could be healed by  
 44. none, came up behind, and toucht the border of  
 his garment: and her issue of blood stopt that mo-  
 45. ment. And *Jesus* said: Who toucht me? Now,  
 as all denied it, Peter and they, that were with  
 him, said: Master, the multitudes in a body are  
 crouding and pressing thee, and dost thou say, Who  
 46. toucht me? But *Jesus* said: Somebody did touch  
 47. me: for I perceived power going out from me. So,  
 when the woman saw, that she was discovered, she  
 came trembling; and, falling down before him, told  
 him in the presence of all the people, for what  
 cause she toucht him, and how she was healed im-

Ch. viii. mediately. Then he said unto her : Take courage, daughter ! thy faith hath made thee well : go in peace.

49. While *Jesus* was yet speaking, one cometh from the ruler of the synagogue's *house*, saying unto him : Thy daughter is dead : trouble not the teacher.
50. Now, when *Jesus* heard *this*, he said unto *the ruler* : Be not afraid : only believe, and she will recover.
51. And he went into the house, but suffered no one to go into *the room*, but Peter and James and John, and the father and the mother of the maiden.
52. Now all *the* company were bewailing her, and beating themselves in sorrow : but he said, Weep not :
53. she is not dead, but asleep, And they laughed at
54. him, knowing that she was dead. Then he put them all out, and took her by the hand, and called,
55. Thou maid ! arise. And her breath came again, and she arose immediately ; and he commanded *something* to be given her to eat. And her
56. parents were greatly astonished ; but he charged them to tell no one what had been done.

Ch. ix. Then *Jesus* called his twelve disciples together,

- v. 1. and gave them power and authority over all the
2. dæmons, and to cure diseases : and sent them to preach the kingdom of God, and to heal the sick ;
3. and said unto them : Take nothing for the journey, neither staves, nor scrip, nor bread, nor money, nor two coats apiece. And, into whatsoever
4. house ye go, there abide ; and leave it not. And, whosoever shall not receive you, when ye go out of that city, shake off the very dust of your feet, for
6. a testimony against them. So they went forth, and



Ch. ix. past through the villages, preaching the gospel, and healing every where.

7. Now Herod the tetrarch heard of all that *Jesus* was doing; and was perplexed, because some said, that John was raised from the dead: and others, that
8. Elias was come: and others, that one of the old
9. prophets was risen again. But Herod said: John I beheaded: who is this, of whom I hear such things? And he was desirous of seeing *Jesus*.
10. And the apostles turned back, and told *Jesus* what they had done: and he took them with *him*, and withdrew privately to a lonely place of a city
11. called Bethsaida. But the multitudes found *it* out, and followed him; and he received them, and continued talking with them concerning the kingdom of God, and curing those that had need of healing.
12. Now, when the day began to wear away, the twelve came up to him, and said: Set the multitude at liberty, that they may go and find lodging and victuals in the villages and country round
13. about: for we are here in a lonely place. But he said unto them: Do ye give them to eat. And they said: We have no more than five loaves and two fishes; unless we should go and buy victuals
14. for all this people. Now they were about five thousand men. Then he said to his disciples:
15. Make the men sit down in companies of fifty. And
16. they made the men sit down accordingly. So he took the five loaves and the two fishes, and looking up to heaven, blest *God*, and brake *the loaves*, and gave them to his disciples to set before the

Ch. ix. multitude. And they all ate, and were filled; and  
 v. 17. twelve baskets of remaining fragments were taken  
 away.

18. And it came to pass, when he was praying in a  
 retired place, that he askt those disciples, who  
 were with him, saying: Whom do the multitudes

19. say that I am? And they answered and said: John  
 the Baptist; but some *say*, Elias; and others, that

20. one of the old prophets is risen again. And he  
 said unto them: But whom do ye say that I am?

21. Then Peter answered: The Christ of God. But

22. he charged them to tell no one this; saying, The  
 son of man must suffer many things, and be reject-  
 ed by the elders and chief priests and scribes, and  
 be slain; and be raised up on the third day.

23. He said, moreover, to *them* all; If any one is will-  
 ing to come after me, let him deny himself, and

24. take up his cross daily, and follow me. For, who-  
 soever shall wish to save his life, *he* will lose it;

and, whosoever shall lose his life for my sake, *he*  
 25. will save it. For what is a man profited, if he

26. gain the whole world; and lose himself? For, who-  
 soever shall be ashamed of me and my words, of

him will the son of man be ashamed, when he  
 cometh in his own glory, and *the glory* of the fa-

27. ther, and of the holy angels. Now I tell you of a  
 truth, some standing here will not taste death, 'till  
 they have seen the kingdom of God.

28. Then, about eight days after this, he took with  
*him* Peter and John and James, and went up into

29. the mountain to pray. And it came to pass, that  
 while he was praying, the appearance of his face

*was*

Ch. ix. *was* altered ; and his raiment *grew* bright and glistering. And behold two men were talking with  
v. 30. him, and these were Moses and Elias ; who appeared in glory, and were telling him of the death, which he was about to accomplish in Jerusalem.

31. Now Peter and his companions were oppressed with sleep ; but, waking in the mean time, they

32. saw his glory, and those two men with him. And, as the *two men* were parting from him, Peter said to Jesus : Master, it is better for us to continue here : and let us make three tents, one for thee, and one for Moses, and one for Elias : not knowing what he said. But, whilst he was thus speaking, a cloud overshadowed them ; and *the disciples*

33. were afraid as they went into the cloud : and a voice came out of the cloud, saying, This is my

34. son, that beloved *son* : hear ye him. And, after the voice, Jesus was found alone : and they kept *the matter* secret, and told no one, at that time, any thing of what they had seen.

35. Now, the next day, when they came down from  
36. the mountain, a great multitude met him. And one of the multitude cried out, saying : Teacher, I pray thee, look with favour on this son of mine ;

37. for he is mine only child : and lo ! a spirit seizeth him, and immediately crieth out, and shaketh him violently, so that he foameth ; and hardly goeth

38. away, after much bruising him : and I besought thy disciples to cast it out, but they could not.

39. Then Jesus said : O ! faithless and perverse race ! how long must I be with you, and endure you ?

40. bring thy son hither to *me*. And, whilst he was coming up, the dæmon cast him to the ground,

41. and

42. and



- Ch. ix. and shook *him* about violently. But Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And all were greatly amazed at this mighty power of God : and, while they were all wondering at all the things, which Jesus had done, he said unto his disciples: Let the words, which I am speaking, sink down into your ears : for the son of man is about to be delivered up into *the* hands of men. But they did not understand this saying, and it's meaning was hidden from them : and they were afraid of asking him about it.
46. Now a dispute arose among them, which of them  
47. should be greatest. But Jesus saw the reasoning of their heart ; and took up a little child, and set  
48. it by him, and said unto them : Whosoever shall receive one *like* this little child in my name, *he* receiveth me ; and, whosoever shall receive me, *he* receiveth him, who sent me : for the least of you all will  
49. be greatest. Then John answered : Master, we saw one casting out dæmons in thy name ; and we forbade him, because he goeth not with us. And  
50. Jesus said unto him : Forbid *him* not : for he, who is not against us, is for us.
51. Now, when the time for his departure was drawing nigh, he set his face stedfastly to go unto Jerusalem ; and sent messengers before him, who  
52. went into a village of Samaritans to prepare for him : but these would not receive him, because he  
53. was going with his face turned to Jerusalem. But, when his disciples, James and John, saw this, they  
54. said : Master, shall we command fire to come down  
down

Ch. ix. down from heaven to consume them, even as Elias

v. 55. did? But he turned and rebuked them, saying: Ye

56. know not of what spirit ye are: for the son of man came not to destroy men's lives, but to save them.) x  
So they went to another village.

57. Now, as they were going, one upon the road said unto him: Master, I will accompany thee whi-

58. thersoever thou goest. And Jesus said unto him:

The foxes have holes, and the birds of heaven *have* roofs; but the son of man hath not where to rest

59. his head. Then he said unto another: Come with me. But he answered: Master, suffer me first to

60. go and bury my father. And Jesus said unto him:

Let the dead bury their own dead: but go thou

61. and publish abroad the kingdom of God. Then another also said: I will go with thee, Master; first

suffer me, however, to settle my affairs at home.

62. But Jesus said unto him: No one, that looketh behind him after putting his hand to the plough, is fit for the kingdom of God.

Ch. x. Now, after this, the Lord appointed also seventy

v. 1. others, and sent them two and two before his face to every city and place, whither he himself was

2. about to come; and said unto them: The harvest indeed *is* plenteous, but the labourers are few: beseech, therefore, the owner of the harvest to furnish

3. his labourers for this harvest. Go your ways: be-

4. hold! I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and sa-

lute no one by the way. Now, whatsoever house ye

6. are going into, first say, Peace to this house! And, if the son of peace be there, your peace will rest

upon

*put out of the Text by  
Greinbach.*

Ch. x. upon it: if not, it will turn to you again. But in  
v. 7. that house remain, eating and drinking such things  
as they have; for the workman is worthy of his  
8. pay. Go not from house to house. And, when  
ye are entertained in any city, which ye enter, eat  
9. such things as are set before you; and heal the  
sick, that are therein; and say to *the people*, The  
10. kingdom of God is nigh unto you. And, what-  
soever city ye enter, if they entertain you not, go  
11. forth into their streets, and say, Even the very dust  
of your city, that cleaveth to us, we wipe off against  
you: notwithstanding be sure of this, that the king-  
12. dom of God is nigh unto you. Now, I say unto  
you, it will be more tolerable in that day for So-  
13. dom, than such a city. Alas! for thee, Chorazin!  
alas! for thee, Bethsaida! for, if the mighty works,  
which have been done in you, had been done for-  
14. merly in Tyre and Sidon, they would have repen-  
ted, sitting in sackcloth and ashes. But it will be  
15. more tolerable for Tyre and Sidon in the judge-  
ment, than for you. And thou, Capernaum! who  
16. hast been raised up to heaven, wilt be brought  
down unto the grave. He, who heareth you, hear-  
eth me; and he, who rejecteth you, rejecteth me;  
and he, who rejecteth me, rejecteth him, who sent  
me.  
17. Then the seventy came back with joy, saying:  
Master, even the dæmons submit themselves to us  
18. through thy name. And he said unto them: I  
was beholding Satan fall, like lightning, from  
19. heaven. Lo! I give you authority to trample  
upon serpents and scorpions, and over all the  
power of the enemy: and nothing in any wise  
shall



Ch. x. shall hurt you. Yet rejoice not *so much* in this,

v. 20. that these spirits submit themselves unto you: but rejoice rather, that your names are written in heaven.

21. At the same instant the spirit of Jesus was exceedingly joyful; and he said: I give glory to thee, O! Father! Lord of heaven and earth! for hiding these things from *men* of wisdom and understanding, and shewing them to babes: yea, O! Father! *I thank thee*, because it thus seemed good in thy

22. fight. All things were delivered unto me by my father; and no one knoweth who the son is, but the father; and who the father is, but the son, and

23. he, to whom the son is willing to reveal *them*. Then he turned to his disciples and said privately *to them*: Happy *are* the eyes, which see the things, that ye

24. see. For, I say unto you, many teachers and kings desired to see the things, that ye see, but saw them not; and to hear the things, that ye hear, but heard them not.

25. And behold! a professor of the law rose up to try him, saying: Teacher, what must I do to inherit eternal life?

26. Jesus said unto him: How is it

27. written in the law? What readest thou *there*? He answered and said: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour*

28. *as thyself*. Then Jesus said unto him: Thou hast answered rightly: do this, and thou shalt live.

29. But he, wishing to justify himself, said unto Jesus:

30. And who is my neighbour? Then Jesus took up *his question*, and said: A man of Jerusalem, on his way to Jericho, fell among murderers, who stript and

- Ch. x. and bet him, and left him half dead. Now a priest  
 v. 31. happened to be going down the same road; who  
 32. saw him, but past by on the further side. And  
 in the same manner a Levite also came to the  
 place, as he went along, and saw him, but past by  
 33. on the further side. But a Samaritan on his jour-  
 ney came to the place; and, when he saw him,  
 34. took pity on *him*, and went up to *him*, and bound  
 up his wounds, pouring upon *them* oil and wine,  
 and set him on his own beast, and brought him to  
 35. an inn, and took care of him: and, on the mor-  
 row, when he went away, he took out two pence,  
 and gave them to the host, and said: Take care of  
 him; and, whatsoever thou shalt spend besides, at  
 36. my return I will repay *it* thee. Which now of  
 these three, thinkest thou, was neighbour unto  
 37. him, who fell among those murderers? And *the*  
*teacher of the law* said: He, who felt that compas-  
 sion for him. Then said Jesus unto him: Go, and  
 do thou likewise.
38. Now, on his way, he went into a village, where  
 a woman, named Martha, entertained him in her  
 39. house. And she had a sister called Mary, who was  
 sitting down at the feet of Jesus, and listening to  
 40. his discourse: but Martha was harassing herself  
 with much preparation for his entertainment; and  
 came up to him, and said: Master, dost thou not  
 care, that my sister leaves me to prepare alone?  
 41. Bid her, therefore, help me. But Jesus answered  
 and said unto her: Martha! Martha! thou art  
 troubling and perplexing thyself about many *dishes*,  
 42. when only one is needful: now Mary hath chosen  
 for

Ch. x. for herself that good portion of *the entertainment*, which shall not be taken from her.

Ch. xi. And it came to pass, after *Jesus* had been pray-

v. 1. ing in a house of prayer, that one of his disciples said unto him: Master, teach us to pray, as John  
2. also taught his disciples. And he said unto them, when ye pray, say,

Our father, which *art* in heaven, hallowed be thy name: thy kingdom come: thy will be done,  
3. as in heaven, so too on earth. Give us day by day  
4. the bread sufficient for us: and forgive us our sins; for we also forgive every one, that doeth wrong to us: and bring us not into trial, but deliver us from the evil one.

5. And he said unto them: Should any of you go  
6. to his friend at midnight, and say, Friend, lend me three loaves: for a friend of mine on a journey is come to my house, and I have nothing to set before him: though he within should answer, Do not trouble me; the door is now shut, and I and my children are in bed; I cannot get up to give  
8. thee: yet, I say unto you, if he will not get up and give him because he is his friend, because of his importunity he will rise and give him what he  
9. wanteth. I also say unto you: Ask, and it will be given you; seek, and ye will find; knock, and  
10. it will be opened unto you. For every one, that asketh, receiveth; and he, who seeketh, findeth; and to him, who knocketh, it will be opened.

11. Now what father among you, if his son ask of him a loaf, will give him a stone? Or, if *he ask* a fish,  
12. will give him a serpent in it's stead? Or, if he ask an

egg,



- Ch. xi. egg, will give him a scorpion? If ye then, who are  
 v. 13. evil, know how to give good gifts unto your children; how much more will *your* heavenly father give *his* holy spirit to them, that ask him?
14. And he was casting out a dæmon, that was dumb: and, when the dæmon was gone out, the dumb *man* spake; and the multitudes wondered:
15. but some among them said, He casteth out these dæmons through Beelzebub the prince of the dæ-
16. mons: and others were trying him by seeking a
17. sign from heaven. But he, knowing their devices, said unto them: Every kingdom, divided against itself, must be brought to desolation; and a house,
18. *divided* against itself, must fall. Now, in like manner, if Satan also be divided against himself, how can his kingdom continue steadfast? because ye say, that I cast out these dæmons through Beelzebub.
19. But, if I through Beelzebub cast out these dæmons, through whom do your disciples cast them out?
20. They, therefore, shall condemn you. But, if I by the finger of God cast out these dæmons, then is the kingdom of God already come upon you.
21. When the strong one armed guardeth his palace, his possessions are in peace, 'till a stronger than he
22. come and conquer him; who taketh away all the armour, in which he trusted, and divideth his spoils.
23. He, that is not with me, is against me; and he, that gathereth not with me, scattereth abroad.
24. When the unclean spirit is gone out of the man, it goeth through dry places in search of rest; and, finding none, it saith, I will turn back to my house,
25. whence I came: and, when it is come, findeth *the*
26. *house* swept, and put in order. Then it goeth, and  
 taketh

Ch. xi. taketh with it seven other spirits more wicked than itself, which go in and dwell there : so the last state of that man becometh worse than the first.

27. Now, whilst he was saying this, a woman among the croud lifted up her voice, and said unto him : Happy *is* the womb, that bare thee ; and the breasts,

28. that thou suckedst ! But he said : Yea rather, happy *are* they, who hear the word of God, and keep it.

29. Then, as the multitudes were crouding together upon *him*, he began to say : This is a wicked race ; it seeketh after a sign, and no sign shall be given it,

30. but the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, so will the son of man

31. likewise be to this race. A queen of the south will rise up in the place of judgement with this race of men, and will condemn it ; for she came from the ends of the earth to hear the wisdom of Solo-

32. mon is here. Men of Nineveh will rise up in the place of judgement with this race, and will condemn it ; for they repented at the preaching of Jonah : and behold ! something greater than Jonah

is here.

33. Now no one lighteth a lamp to put it into a hole, nor under the measure, but upon the stand ;

34. that they, who come in, may see the light. The eye is the lamp of the body : when, therefore, thine eye is sound, thy whole body is enlightened : but, if it be disordered, then thy body *is* in darkness.

35. Consider, therefore, whether that light, which is in

36. thee, be darkness. If then thy whole body be enlightened, without any dark part at all, it will be alto-

Ch. xi. gether *so* enlightened, as when the lamp enlighteneth thee with it's blaze.

37. Now, after he had spoken this, a Pharisee askt him to dine with him: so he went in, and sat down  
38. to table. But, when the Pharisee saw, that he did not dip his hands in water before dinner, he was  
39. astonished. And the Lord said unto him: Now ye Pharisees make clean the outside of the cup and dish, but have the inside full of rapine and wickedness. *Ye foolish men!* doth not he, who cleaneth  
40. the outside, usually clean the inside also? Rather give alms according to your ability; and behold!  
41. all things are clean unto you. But alas for you Pharisees! for ye pay tithe *even* of mint and rue and every herb, but pass over justice and the love of God: these things ye ought to do, and not leave  
42. the other undone. Alas for you Pharisees! for ye love the first seats in the synagogues, and greetings in the streets. Alas for you scribes and  
43. Pharisees! hypocrites! for ye are like decayed tombs, and men are not aware when they walk upon them. Then one of the teachers of the law answered: Teacher, by saying these things thou  
44. reproachest us also. But he said: Alas for you also, ye teachers of the law! for ye load men with burdens hard to be borne; but ye yourselves touch  
45. not these burdens with one of your fingers. Alas for you! for ye build the tombs of the teachers,  
46. and your fathers slew them. So then ye gladly consent and agree to the works of your fathers: for they slew the prophets, and ye build their tombs.  
47. Therefore also the wisdom of God hath said, I will  
48. send  
49.



- Ch. xi. send unto them prophets and apostles; and some  
 v. 50. they will drive away, and kill some: so that the  
 blood of all the prophets, that has been shed from  
 the foundation of the world, will be required of  
 51. this very race; from the blood of Abel to the  
 blood of Zacharias, who perished between the altar  
 and the temple: yea, I say unto you, it will be re-  
 52. quired of this very race. Alas for you, ye teach-  
 ers of the law! for ye have taken away the key  
 of knowledge; so that ye go not in yourselves,  
 and hinder those, that are going in.  
 53. Now, whilst he was saying these things unto  
 them, the scribes and the Pharisees began to be  
 greatly enraged, and to provoke him to speak rash-  
 54. ly upon further matters; lying in wait for him, and  
 seeking to catch something out of his mouth, where-  
 by they might accuse him.

- Ch. xii. Whilst an innumerable multitude was gathered  
 v. 1. together, so that they trod upon each other, Jesus  
 began to say unto his disciples: Above all things  
 beware of the leaven of the Pharisees: [*which is hy-*  
 2. *pocriſy.*] For there is nothing covered up, that  
 will not be uncovered: and hid, that will not be  
 3. known. Therefore, whatsoever ye have said in  
 darkness, *that* will be heard in the light; and, what  
 ye have whispered in the closet, *that* will be pub-  
 4. lished aloud upon the house-tops. Now, I say un-  
 to you my friends, fear not them, who kill the body,  
 5. and after this can do no more: but I will shew you  
 whom to fear: fear him, who, after having killed,  
 hath power to cast into hell: yea, I say unto you,  
 6. fear him. Are not five sparrows sold for two far-  
 N 2 things?

Ch. xii. things? yet even one of these is not forgotten before God : but the very hairs of your head are all numbered. Fear not, therefore : ye are better than many sparrows.

8. And, I say unto you, whosoever shall acknowledge me in the presence of men, him will the son of man acknowledge, in turn, in the presence of the angels of God : but he, who denieth me in the presence of men, will be denied, in turn, in the presence of the angels of God. And every one, who speaketh a word against the son of man, may be forgiven ; but he, who speaketh wickedly against the holy spirit, will not be forgiven.

11. Now, when ye are brought before synagogues and rulers and magistrates, be not anxious how ye must defend yourselves, or what ye must say : for the holy spirit will teach you at that moment what ye ought to say.

13. Then one of the multitude said unto him : Teacher, bid my brother give me my share of the inheritance. But *Jesus* said unto him : Man, who set me over you as a judge or a divider? And he said unto them : Take care to keep yourselves from excessive desires : for the life of no one dependeth on the abundance of his possessions.

16. Then he spake a parable unto them : The ground of a rich man brought forth plentifully ; and he was reasoning with himself, saying, What must I do? for I have no where to lay up these fruits of mine. And he said : This will I do : I will pull down my *present* store-houses, and build greater ; and will there lay up all my produce and my goods.

19. And I will say to my soul : Soul ! thou hast many good

Ch. xii. good things laid up for many years : take thine

v. 20. ease, eat, drink, regale thyself. But God said unto him : Thoughtless *man* ! this very night, this soul of thine is required of thee : whose then will these

21. things be, which thou hast provided ? Thus *it is with him*, who layeth up stores for himself, and is

22. not rich unto God. Then he said unto his disciples : Therefore, I say unto you, be not anxious for your life, what ye must eat ; nor for your body,

23. what ye must put on. Life is better than food ;

24. and the body, than raiment. Consider the ravens : they sow not, neither do they reap ; they have neither store-house, nor barn ; yet God feedeth them.

25. How much are ye better than these fowls ? Now which of you, with *all* his anxiety, can add a single

26. cubit to his life ? If then ye cannot do the least thing,

27. why are ye anxious about the rest ? Consider the lilies, how they thrive : they toil not, neither do they spin : but, I say unto you, that even Solomon, in his brightest rayment, was not apparelled like

28. one of these. If God then so clothe the grass of the field, which to day is, and to-morrow will be cast into a furnace, how much more *will he clothe*

29. you, O ! ye of little faith ? Therefore, be not ye seeking what ye must eat, or what ye must drink,

30. with anxiety and suspense : for all these things the nations of the world are seeking after ; and your father knoweth, that ye need these things :

31. but seek rather the kingdom of God ; and all

32. these things will be added unto you. Fear not, thou little flock ! for it is your father's good pleasure to give you the kingdom. Sell your substance,

33. and give alms. Provide yourselves purses, that



Ch. xii. decay not ; a treasure in heaven, that never will be spent ; where no thief approacheth, and no moth consumeth : for, where your treasure is, there let your heart be also.

35. Let your loins be girded about, and *your* lamps

36. burning : and be yourselves like servants expecting their master's return from the wedding-feast ; that, as soon as he cometh and knocketh, the *door*

37. may be open for him. Happy *are* those servants, whom the master, when he cometh, shall find watching ! Verily, I say unto you, he will gird himself, and set them down to table, and come in,

38. and wait upon them. And, if he come in the second watch, or come in the third watch, and find

39. *them* so prepared ; happy are those servants ! Now ye know this, that, if the master of the family had known at what time the thief was coming, he would have watched, and not suffered his house to be

40. broken into. Therefore, be ye also ready : for in an hour, when ye are not expecting him, the son of man is coming.

41. Then Peter said unto him : Master, dost thou

42. speak this parable unto us, or even to all ? And the Lord said : Who then is that faithful and prudent steward, whom his master will set over the servants of his house, to supply their portion of

43. provision in due season ? Happy *is* that servant, whom his master, at his coming, shall find so doing !

44. Verily, I say unto you, he will make him ruler

45. over all his substance. But, if that servant say in his heart, My master is long in coming ; and begin to beat the man-servants and the maidens, and to

46. eat, and drink, and to be drunken ; in a day, when that

Ch. xii. servant is not expecting, will his master come ; and in an hour, when he is not aware: and will cut him in two, and appoint his portion with the infidels.

47. And that servant, who knew the will of his master, and yet prepared not *for him*, nor did according to

48. his will, will be beaten with many stripes : but he, who knew *it* not, though he did things worthy of stripes, will be beaten but with few : for from every one, to whom much was given, will much be required ; and the more will be demanded, where much was trusted.

49. I came to put fire in the earth ; and what wish

50. I *more*, since it is already kindled ? Yet I have a baptism to be baptised with : and how am I dis-

51. tressed, 'till it be accomplished ! Think ye, that I came to give peace on earth ? I tell you, No ; but

52. division. For henceforth, if there be five in one house, three will be divided against two, and two

53. against three. A father will be divided against *his* son, and a son against *his* father : a mother against *her* daughter, and a daughter against *her* mother : a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

54. Then he said also to the multitudes: When ye see a cloud rising from the west, ye say, It will be rain

55. immediately ; and so it is. And, when the south-

56. wind blows, ye say, It will be hot ; and it is. Ye hypocrites ! ye can discern the face of the sky and the earth ; and why do ye not discern this season ?

57. Why do ye not of your own accord judge rightly ?

58. As thou art going with thine adversary to the magistrate, do all thou canst on the way to free thy-

Ch. xii. self from him ; lest he take thee to the judge, and the judge deliver thee to the officer, and the officer  
 59. throw thee into prison. I say unto thee, Thou mayest not come out thence, 'till thou hast paid the very last farthing.

Ch. xiii. Now some came to tell *Jesus* at the time concerning those Galileans, whose blood Pilate had  
 v. 1. mingled with their sacrifices. And *Jesus* answered and said unto them : Think ye, that these Galileans were sinners above all the Galileans, because  
 2. they suffered such things ? I tell you, No : but, unless ye repent, ye will all in the same way perish.  
 3. Or those eighteen, on whom the tower in Siloam fell, and slew them ; think ye, that they were sinners above all the inhabitants of Jerusalem ? I tell  
 4. you, No : but, unless ye repent, ye will all in like manner perish.  
 5. He spake also this parable : A man had a fig-tree planted in his vineyard ; and he came seeking  
 6. fruit upon it, but found none. Then said he to the dresser of *his* vineyard : Lo ! *these* three years come I seeking fruit on this fig-tree, and find none :  
 7. cut it down ; why is it also an incumbrance to the ground ? But he answered : Master, let it alone  
 8. this year also, 'till I dig about it, and dung *it* ; then, perhaps, it may bear fruit ; if not, afterwards cut  
 9. it down.  
 10. Now, while *Jesus* was teaching in one of the syn-  
 11. agogues on the sabbath, behold ! *there was* a woman who had been troubled with an infirmity eighteen years, and was bowed together, and could  
 not



Ch. xiii. not look up at all. So, when Jesus saw her, he

v. 12. called to her, and said: Woman, thou art loosed

13. from this infirmity of thine. And he laid his hands upon her, and she immediately became straight;

14. and continued glorifying God. But the ruler of the synagogue, displeased because Jesus had healed her on the sabbath, said to the multitude: There

are six days, in which work should be done: come, therefore, on those, and be healed; but not on the

15. sabbath-day. Upon this the Lord answered: *Thou* hypocrite! doth not any of you loose his ox or ass from the stall on the sabbath, and lead him to a

16. watering-place? And ought not this woman, a daughter of Abraham, whom Satan had bound lo! these eighteen years, be loosed from this bond on the

17. sabbath-day? And, when he had said these things, all his opposers were ashamed; and the whole multitude were rejoicing at all the glorious things, that he was doing.

18. Then said he: To what is the kingdom of God

19. like? and to what shall I resemble it? It is like a grain of mustard-seed, which a man took and put in his garden, and it grew into a great tree; so that the fowls of the air roosted in the branches of

20. it. And again he said: To what shall I liken the

21. kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, 'till the whole was leavened.

22. And he continued teaching in cities and vil-

23. lages, as he pursued his way to Jerusalem. Now one said unto him: Master, will but few be saved?

24. And Jesus said unto them: Strive to go in at the straight gate: for many, I say unto you, will seek

to

Ch. xiii. to go in, but will not be able. When once the  
v. 25. master of the family hath risen to shut the door,  
though ye begin, as ye stand without, to knock at  
the door, and say, Master! master! open unto us;  
26. he will answer, I know not whence ye are. Then  
will ye begin to say, We have eaten and drunk in  
thy presence, and thou hast taught in our streets.  
27. And he will say: I tell you, I know not whence  
ye are: depart from me, all ye workers of iniqui-  
28. ty! There will be weeping and gnashing of the  
teeth, when ye shall see Abraham and Isaac and  
Jacob, and all the teachers, in the kingdom of  
29. God, and yourselves turned out. And there will  
come from the east and west, and from the north  
and south, who will sit at table in the kingdom of  
30. God: but behold! some, that are last, will be first;  
and that are first, will be last.  
31. The same day, some Pharisees came up to him,  
and said: Go, depart from this place; for Herod  
32. meaneth to kill thee. And he said unto them:  
Go, tell this fox, Behold! I cast out dæmons, and  
perform cures to-day and to-morrow, and on the  
33. third day I end my course. But I must go on to-  
day and to-morrow; and, on the third day, must I  
die: for it cannot be that a prophet perish out of  
34. Jerusalem. O! Jerusalem! Jerusalem! that kill-  
est the prophets, and stonest them, that are sent un-  
to thee; how often was I desirous of gathering thy  
children together, as a bird *gathereth* her brood un-  
35. der her wings! but ye refused. Behold! your  
house is left unto you desolate: and verily, I say  
unto you, ye will not see me, 'till the time will  
come, when ye say, Blessed is he, who cometh in  
the name of the Lord!

And

Ch. xiv. And it came to pass, as *Jesus* was eating, on a

v. 1. sabbath, in the house of one of the rulers, a Pharisee, that they were maliciously watching him.

2. And behold! there was before him a man with a

3. dropsey. And *Jesus* said to the teachers of the law and Pharisees: Is it lawful to heal on the sabbath?

4. And they were silent. So he took and healed him,

5. and sent *him* away; and said unto them: Which of you, if an ass or an ox fall into a well, will not immediately draw him out on the sabbath-day?

6. And they were not able to answer these things.

7. Then he spake this parable to the guests, when he observed how they were choosing out for them-

8. selves the first seats; and said: When thou art invited by any one to a marriage-feast, do not place thyself on the first seat, lest a more honourable

9. man than thou may have been invited; and then he, who invited thee and him, will say to thee, Make room for this *man*: so thou wilt begin with

10. shame to take the lowest place. But, when thou art invited, go and sit down in the lowest place; that, when he, who invited thee, cometh, he may say unto thee, Friend! come hither higher up: then wilt thou have respect in the presence of the

11. guests. For every one, that exalteth himself, will be brought low; and he, that humbleth himself, will be exalted.

12. Then he said also to him, who had invited him: When thou makest a dinner or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest they also at any time invite thee in their turn, and a recompence be made

13. thee. But, when thou makest an entertainment, invite



Ch. xiv. invite *the poor, the maimed, the lame, the blind* ;

v. 14. because they cannot recompense thee ; and happy wilt thou be ; for thou wilt be recompensed at the resurrection of the just.

15. Now, when one of the guests heard these things, he said unto *Jesus* : Happy *is he*, who eateth bread

16. in the kingdom of God. But *Jesus* said unto him :

A certain man made a great supper, and invited

17. many : and, at supper-time, sent his servant to say unto them, who had been invited, Come ; for all

18. things are now ready. And they all began to excuse themselves alike. The first said : I have bought

a farm, and must go from home to see it ; I be-

19. seech thee, make my excuse. And another said :

I have bought five pair of oxen, and am going to

20. try them ; I beseech thee, make my excuse. And

another said : I have married a wife ; and there-

21. fore I cannot come. So, when the servant came

and told his master these things, he was enraged ;

and said to the servant : Go out immediately into

the streets and lanes of the city, and bring in hither

22. the poor, and maimed, and lame, and blind. And

the servant said : Master, I have done according

23. to thy orders ; and still there is room. And the

master said to the servant : Go out among the high-

ways and hedges, and force *such as are found* to come

24. in, that my house may be filled. For, I say unto

you, none of those men, who had been invited,

shall taste my supper.

25. Now great multitudes were going with him ;

26. and he turned, and said unto them : If any one

come to me, and hate not his father and mother

and wife and children and brethren and sisters,

and

Ch. xiv. and even his own life also, *he* cannot be my disciple. And, whosoever beareth not his cross and cometh with me, *he* cannot be my disciple. For which of you, that wisheth to build a tower, doth not stay to reckon first the cost, whether he have wherewith to finish *it*? lest haply, after he hath laid the foundation, and is not able to finish, every beholder laugh at him, and say: This man began to build, and was not able to finish. Or what king, before he goeth to engage another king in battle, doth not stay to consult, whether he be able with ten thousand *men* to meet the *other* coming against him with twenty thousand? Or else, whilst he is yet far off, sendeth an embassy to ask conditions of peace. In like manner, whosoever of you doth not give up all his substance, he cannot be my disciple. Salt *is* good; but if this salt have lost its flavour, with what shall it be seasoned? It is not fit even to manure the land; but is thrown away. Whoso hath ears to hear, let him hear.

Ch. xv. Now all the tax-gatherers and heathens kept coming to *Jesus* to hear him. And the Pharisees and the scribes were murmuring, and saying: This *man* receiveth sinners, and eateth with them. Then he spake this parable unto them: What man of you, that hath a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after the lost *sheep*, until he find it? And, when he hath found *it*, he layeth *it* on his shoulders, rejoicing: and, when he is got home, calleth together *his* friends and neighbours, and saith unto them: Rejoice with me, for I have found

Ch. xv. found my lost sheep. I say unto you, that *more*

v. 7. joy likewise will be in heaven over one sinner, that repenteth, than *there can be* over ninety and nine

8. righteous *persons*, that need no repentance. Either, what woman, who hath ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and search diligently, 'till she find *it* ?

9. And, when she hath found *it*, she calleth together to her house *her* friends and neighbours, and saith : Rejoice with me, for I have found the piece of

10. silver, that I lost. In like manner, I say unto you, there is joy before the angels of God for one sinner that repenteth.

11. He said, moreover : A certain man had two

12. sons ; and the younger said unto *their* father : Father, give me that portion of property, that is to fall *to me* : and he divided his substance between them.

13. And, not many days after, the younger son got all together, and went a great way from home, and there wasted his substance with disorderly living.

14. Now, after all was spent, there was a grievous famine throughout that country : and he began to

15. be in want : so he went and connected himself with a citizen of that country ; by whom he was

16. sent to his farm to feed swine : and he was desirous to fill his belly with the offal, that the swine

17. were eating : yet no one gave him any food. But, having come to himself, he said : How many hired feryants of my father have bread in abundance,

18. whilst I am perishing with hunger ! I will arise and

19. go to my father, and say unto him : Father, I have sinned against heaven, and before thee ; and am no longer worthy to be regarded *as* thy son : make

me



- Ch. xv. me as one of thy hired servants. So he arose, and  
v. 20. came to his father. Now, while he was yet a  
great way off, his father saw him, and took pity  
on *him*, and ran, and fell upon his neck, and fond-  
21. ly kist him. Then the son said unto him: Father,  
I have sinned against heaven, and before thee; and  
am no longer worthy to be regarded as thy son.  
22. But the father said unto his servants: Bring forth  
the best robe, and put it on *him*; and give *him* a  
23. ring for his finger, and shoes for his feet: and bring  
the fatted calf, and kill *it*; and let us eat and feast  
24. ourselves: for this my son was dead, but is come  
to life again; he was lost, but is found. And they  
25. began to regale themselves. Now his elder son  
was at the farm; but, on his return, as he drew  
nigh the house, he heard music, and singing, and  
26. dancing. And he called to *him* one of the ser-  
27. vants, and was enquiring what this could be. But  
the *servant* said: Thy brother is come; and thy  
father hath killed the fatted calf, because he hath  
28. received him in good health. And he was enrag-  
ed, and would not go in: so his father came out,  
29. and was entreating him. But he said unto *his* fa-  
ther: Lo! I continue serving thee so many years,  
and never at all disobeyed thy commandment; yet  
thou never gavest me *even* a kid, that I might feast  
30. myself with my friends. But, as soon as this thy  
son was come, who hath devoured thy substance  
with harlots, thou killedst for him the fatted calf.  
31. Then *his father* said unto him: Son, thou art  
always with me; and all, that I have, is thine.  
32. Yet it was right that we should feast ourselves and  
rejoice;

Ch. xv. rejoice ; for this thy brother was dead, but is come to life again ; and was lost, but is found.

Ch. xvi. Then *Jesus* said also to his disciples : A certain

- v. 1. rich man had a steward, who was accused to him
2. of wasting his substance. And he called him, and said : What is this, that I hear of thee ? Give up the business of thy stewardship ; for thou must not
3. be any longer steward. Then the steward said within himself : What must I do ? for my master is taking from me the stewardship : I cannot dig ;
4. to beg I am ashamed. I have resolved what to do ; that, when I give up the stewardship, they
5. may receive me into their houses. So he called to him every one of his master's debtors, and said unto the first : How much owest thou unto my master ? And he said : A hundred gallons of oil. Then
6. *the steward* said : Take thy bill, and sit down immediately, and write *it* fifty. Then said he to another : And how much owest thou ? He said : A hundred measures of wheat. And *the steward* saith :
7. Take thy bill, and set *it* down fourscore. And the master commended his steward, for the prudence of this unrighteous dealing : for the children of this world are more prudent in the management
8. of their concerns, than the children of light. I say also unto you, make to yourselves friends of these uncertain riches ; that, when ye die, ye may be re-
9. ceived into those everlasting habitations. He, that is faithful in very little, is faithful also in much : and he, that is unjust in very little, is unjust also in
10. much. If, therefore, ye have not been faithful in
- 11.

Ch. xvi. the uncertain riches, who will trust you with the

v. 12. true? And, if ye have not been faithful in what passeth from one to another, who will give you

13. that which is your own? No servant can serve two masters; for either he will hate one, and love the other; or hold to one, and neglect the other. Ye cannot serve God and Mammon.

14. Now the Pharisees also, who were lovers of money, were listening to all these things, and scoffing

15. at him. And he said unto them: Ye are those, who endeavour to appear righteous before men, but God knoweth your hearts: for what is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets *were* until John: since then the kingdom of God is preached, and every

17. one forceth himself into it. But it is easier for the heaven and the earth to pass away, than one tittle of the law to fail.

18. Every one, that divorceth his wife and marrieth another, committeth adultery: and every one, that marrieth her, who hath been divorced, committeth adultery.

19. Now there was a certain rich man, who was clothed in purple and fine linen, and feasted him-

20. self sumptuously every day. And there was a certain poor man, named Lazarus, full of sores; who

21. was laid at the rich man's porch, and was desirous to eat the crumbs as they fell from his table: moreover, the dogs also came, and were licking his

22. sores. Now, when the poor man died, he was conveyed by the angels into Abraham's bosom:

23. and the rich man also died, and was buried. And,



Ch. xvi. in the grave, he lifted up his eyes, being in torments, and saw Abraham afar off, with Lazarus

24. in his bosom. And he called to him, saying: Father Abraham, take pity on me, and send Lazarus to dip the tip of his finger in water, and cool my

25. tongue; for I am tormented in this flame. But Abraham said: Son, remember, that thou in thy life-time didst receive thy good things, as Lazarus in the same measure evil things: but now he is

26. comforted, and thou art tormented. And besides all this, between us and you a great gulph is fixed; that they, who wish to cross from us to you, or from you to us, may not be able to pass over.

27. Then he said to Abraham: I beseech thee, therefore, father! to send him to my father's house; for

28. I have five brethren: that he may testify earnestly unto them, lest they also come into this place of

29. torment. Abraham saith unto him: They have

30. Moses and the prophets; let them hear these. But he said: Nay, father Abraham! but if one go un-

31. to them from the dead, they will repent. But Abraham said unto him: If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead.

Ch. xvii. Then said Jesus unto his disciples: It must be

v. 1. that temptations come: but alas! for him, by

2. whom they come. It were better for him, that a mill-stone were hanged about his neck and cast into the sea, than that he should entice to sin one of

3. these little ones. Take heed to yourselves. If thy brother offend against thee, rebuke him; and, if

4. he repent, forgive him. Even if he offend against thee

Ch. xvii. thee seven times a-day, and seven times a-day turn unto thee, saying, I repent; thou must forgive him.

5. And the apostles said unto the Lord: Encrease
6. our faith. And the Lord said: If ye had faith as a grain of mustard-seed, ye might have said to this very sycamine-tree, Be thou rooted up, and planted in the sea; and it would have obeyed you.
7. Now, which of you will say to his plowman or shepherd, at their return from the farm, Come
8. hither, and sit down immediately to table? Will he not rather say, Get supper ready, and prepare thyself to wait upon me, whilst I eat and drink:
9. and afterwards do thou also eat and drink? Doth he owe any favour to that servant for doing what
10. he bade him? I think not. In like manner, say ye also, when ye have done all, that was commanded you, We are servants, that have done no favour: We have done what we ought to do.

11. And, on his way to Jerusalem, as he was pass-
12. ing through the midst of Samaria and Galilee, and was entering a certain village, ten lepers came in
13. his way; who stood afar off, and lifted up their
14. voices, saying: Jesus, master! take pity on us. And, when he saw them, he said unto them: Go, shew yourselves unto the priests. And, as they were go-
15. ing, they were cleansed. Now, one of them, perceiving that he was healed, turned back, glorify-
16. ing God with a loud voice; and fell on his face at the feet of Jesus, giving him thanks: and he
17. was a Samaritan. Then Jesus said: Were not the
18. ten cleansed? but where *are* the nine? None have returned to give glory to God, save this stranger.

Ch. xvii. And he said unto *the man* : Arise, go thy way : thy

v. 19. faith hath made thee well.

20. And, being asked by the Pharisees, when the kingdom of God would come, he answered : The coming of the kingdom of God will not be *seen* by

21. scrupulous observation : neither will *men* say of it, Lo ! here ; or, Lo ! there : for behold ! the kingdom of God is in the midst of you.

22. Then he said to the disciples : A time will come, when ye will desire to see one of these days of the

23. son of man, but will not see *it*. And, if they shall say unto you, Lo ! *he is* here : or, Lo ! *he is* there :

24. go not out in search of him. For, as the flash of lightning shineth from one end of heaven to the other, after the same manner will the son of man

25. also be in his day : but first must he suffer many things from this race of *men*, and be scornfully re-

26. jected by them. And, as it was in the days of Noah, after the same manner will it also be in the

27. days of the son of man. They were eating, they were drinking, they were marrying, they were giving in marriage, until the day of Noah's entrance into the ark ; when the flood came and destroyed

28. *them* all. In like manner, as in the days of Lot also, they were eating, they were drinking, they were buying, they were selling, they were planting, they

29. were building : but, the same day that Lot went out of Sodom, fire and brimstone were rained down

30. from heaven, and destroyed *them* all : even so will it be on the day, when the son of man is revealed.

31. In that day, let not him, that is on the house-top, go down into the house to take away with him any of his stuff : and, in the same manner, let not him



Ch. xvii. him, that is in the country, turn back. Remem-  
v. 32, 33. ber Lot's wife. Whosoever shall seek to save his

- life, *he* will lose it : and, whosoever shall *be willing*  
34. *to* lose his life, *he* will preserve it. I say unto you,  
in that night there will be two *men* upon the same  
couch : one will be taken away, and the other left.  
35. Two *women* will be grinding together : one will  
36. be taken away, and the other left. Two men will  
be in the field : one will be taken away, and the  
37. other left. And they say unto him : Where, mas-  
ter ? And he said unto them : Wheresoever the  
body *is*, there will the eagles be gathered toge-  
ther.

C. xviii. Then too *Jesus* shewed *his disciples* by *this* par-

- v. 1. able, that they ought to pray continually without  
2. fainting. In a certain city there was a judge, who  
3. feared not God, nor respected man : and there was  
a widow in the same city, who was constantly  
coming to him, and saying : Do me justice against  
4. mine adversary. And he refused for some time ;  
but afterward he said within himself, Though I  
5. neither fear God, nor respect man ; yet because  
this widow troubleth me, I will do her justice, lest  
by her continually coming she weary me out at  
6. last. Then the Lord said : Hear what this unjust  
7. judge saith. And will not God do justice for his  
chosen, who are crying to him day and night,  
8. though he delayeth their cause so long ? I tell you,  
he will do them justice speedily. Nevertheless,  
when the son of man cometh, will he find such  
faith in this land ?  
9. Then he spake also this parable concerning such  
as are vainly confident of their own righteousness,

- C.xviii. and treat all others with disdain. Two men went  
v. 10. up unto the temple to pray : one *was* a Pharisee,  
11. and the other a tax-gatherer. The Pharisee, standing by himself, prayed thus : O God ! I thank thee, that I am not like the rest of mankind ; greedy,  
12. unjust, adulterers, or even as this very tax-gatherer. I fast twice a week : I pay tithes of all that I  
13. possess. But the tax-gatherer, standing afar off, would not even lift up his eyes to heaven ; but was smiting on his breast, and saying : O God ! be  
14. merciful to me, that sinful *creature* ! I say unto you, this man went home justified *rather* than the other : for every one, that exalteth himself, will be brought low ; and he, that humbleth himself, will be exalted.
15. Now *some* brought to him also little children, that he might touch them : but his disciples, when  
16. they saw *it*, rebuked them. Jesus, however, called the children to him, and said : Let these little children come to me, and hinder them not ; for of those, that resemble them, is the kingdom of  
17. God. Verily, I say unto you, whosoever shall not receive the kingdom of God, like a little child, *he* can in no wise come into it.
18. And a certain ruler askt him, saying : Good teacher, what must I do to inherit everlasting life ?  
19. But Jesus said unto him : Why callest thou me good ? none *is* good but one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do no murder, Do not steal, Do not bear false testimony, Honour thy father and thy mother.  
21. And he said : All these things have I kept from my youth. Now, when Jesus heard this, he said  
22. unto

- C. xviii.** unto him : Thou yet lackest one thing : sell all that thou hast, and distribute *it* among the poor, and thou wilt have a treasure in heaven : and
23. come, go with me. But, when he heard this, he was very sorrowful : for he was exceedingly rich.
24. Then Jesus, seeing him very sorrowful, said : How unwillingly will they, that have riches, come into
25. the kingdom of God ! For a camel will more easily pass through a needle's eye, than a rich man
26. come into the kingdom of God. Then they, who heard *this*, said : What *rich man* then can be saved ?
27. But he said : The things, which are impossible to
28. men, are possible to God. But Peter said : Lo ! we
29. gave up every thing to go with thee. And Jesus answered : Verily, I say unto you, not one of you hath given up house, or parents, or brethren, or wife, or children, for the sake of the kingdom of
30. God, who will not receive manifold more at this present season, and in the age, that is coming, everlasting life.
31. Then he took the twelve aside, and said unto them : Behold ! we are going up to Jerusalem ; and all the things, that have been written by the prophets, will be accomplished in the son of man.
32. For he will be delivered up to the Gentiles, and will be mocked, and assaulted, and spitten on ; and
33. they will scourge and kill him : and, on the third
34. day, he will return to life. But *the twelve* understood nothing of these things ; and the meaning of what he said was hidden altogether from their knowledge.
35. Now, while he was at Jericho, nigh unto *Jerusalem*, a certain blind man was sitting by the road-
36. side, begging : who, hearing a multitude passing



C.xviii. by, askt what it meant. So they told him, Jesus  
 v.37,38. of Nazareth is going by. And he cried out : Je-  
 39. sus ! *thou* son of David ! take pity on me ! And  
 they, who were going before, were charging him  
 to hold his tongue ; but he continued crying out  
 so much the more, Son of David ! take pity on  
 40. me ! Then Jesus stood still, and commanded *the*  
*man* to be brought up ; and, when he was come  
 41. near, askt him, saying : What dost thou wish me  
 to do for thee ? He said : Master, to restore my  
 42. sight. And Jesus said unto him : Receive thy sight :  
 43. thy faith hath made thee well. And he received  
 his sight immediately, and continued to accompany  
*Jesus*, glorifying God : and all the people, when  
 they saw *this*, gave praise unto God.

Ch. xix. And *Jesus* went into Jericho, and was passing  
 v.1,2. through it ; and lo ! a man, named Zaccheus, a  
 chief of the tax-gatherers and a rich *man*, was de-  
 3. sired of seeing who Jesus was ; but could not  
 from among the multitude, because he was of low  
 4. stature ; so he ran forwards, and clomb a sycam-  
 ore, by which Jesus was going to pass, that he  
 5. might see him. Now Jesus, when he came to the  
 place, lookt up, and saw him ; and said unto him :  
 Zaccheus, make haste and come down ; for I mean  
 6. to stay at thy house to-day. So he made haste and  
 7. came down ; and joyfully entertained *Jesus*. And  
 all, when they saw *this*, were murmuring, and say-  
 8. ing : He is gone to lodge with a sinner. Then  
 Zaccheus stood up, and said unto the Lord : Be-  
 hold ! master, the half of my substance I give unto  
 the poor ; and, if I have wronged any man in any  
 thing,

Ch. xix. thing, I restore four-fold. Then Jesus said concern-  
v. 9. ing him: To-day is salvation come to this house; for-  
asmuch as he also is a son of Abraham. For the son  
10. of man came to seek and to save what was lost.  
11. Now, while they were listening to these things,  
he proceeded to speak a parable, because he was  
nigh unto Jerusalem, and they were expecting the  
12. kingdom of God to appear immediately. He said  
therefore: A certain nobleman went into a distant  
country to receive for himself a kingdom, and to  
13. return. Then he called ten of his servants, and  
gave among them ten pounds; and said unto  
14. them: Trade *with these* 'till I come. But his coun-  
trymen hated him; and, when he was gone, sent  
an embassy, to say, We do not wish this man to be  
15. our king. Then, at his return, after receiving  
the kingdom, he commanded those servants, to  
whom he gave the money, to be called to him;  
that he might know what each had gained by  
16. trading. So the first came, and said: Master, thy  
17. pound hath gained ten pounds. And he said un-  
to *that servant*: Well done! good servant: be-  
cause thou hast been faithful in a very little, be  
18. thou governour of ten cities. Then the second  
came, and said: Master, thy pound hath made  
19. five pounds. And he said likewise to *that servant*:  
20. Be thou also governour of five cities. Then an-  
other came, and said: Master, behold thy pound!  
21. which I have been keeping up in a napkin: for  
I was afraid of thee, because thou art a harsh man;  
22. thou takest up what thou laidst not down, and  
reapest what thou didst not sow. And *his master*  
saith unto him: Out of thine own mouth will I  
condemn

Ch. xix. condemn thee, *thou* wicked servant! Thou knewest *then*, that I am a harsh man; taking up what I laid not down, and reaping what I did not sow. Why, therefore, didst thou not put my money into the bank; and, at my coming, I should have received it with interest? And he said to the standers-by: Take the pound from him, and give it to him, who hath the ten pounds; (though they said, Master, he hath ten pounds already): for, I say unto you, to every one, who hath *much*, will be given *more*; but from him, who hath *little*, even this *little* will be taken. Moreover, those mine enemies, who wisht not me to reign over them, bring hither, and slay *them* before my face.

28. And, when he had spoken these things, he continued to go before *them*, on his way up to Jerusalem. And, when he was come nigh *it*, as far as Bethphage and Bethany, to the mount called *the mount* of Olives, he sent forth two of his disciples, saying, Go into that village over against *us*; where, as ye enter, ye will find a colt tied up, on which no man ever sat; loose and bring it. And, if any one ask you, Why are ye loosing it? say, The master hath need of him. And, when they, who had been sent, came there, they found *it* as he had told them. Now, as they were loosing the colt, the owners of it said unto them: Why loose ye the colt? But they said: The master hath need of him. And they brought it to Jesus: and threw their own cloaths over the colt, and set Jesus thereon. Now, as he went along, *the people* were spreading their cloaths under *him* in the road. And, when he was coming nigh *the city*, at the descent of the mount



Ch. xix. mount of Olives, the whole multitude of the disciples began joyfully to praise God with a loud voice for all the mighty works, which they had  
38. seen; saying: Blessed *be* the king, who cometh in the name of *the* Lord! Peace in heaven, and glory  
39. in *the* highest! And some of the Pharisees among the multitude said unto him: Teacher, rebuke  
40. thy disciples. But he answered and said unto them: I say unto you, If these should be silent, the stones would immediately cry out.

41. And, when he was come near enough to see  
42. the city, he wept over it, saying: Oh! that thou hadst but known, at least in this thy day, the things, *which belong* unto thy peace! but now they  
43. are hidden from thine eyes. For the days will come upon thee, when thine enemies will cast a trench about thee, and will compass thee round, and enclose thee and thy children within thee on  
44. every side, and will level thee with the ground, and not leave in thee one stone upon another; because thou knewest not this season of thy visitation.

45. And he went into the temple, and began driving out the sellers and buyers therein; saying unto them: It is written, *This house of mine is a house*  
46. *of prayer*; but ye have made it a den of robbers. And  
47. he continued teaching daily in the temple: but the chief priests and the scribes and the rulers of the people were constantly seeking to destroy him, but could not tell what to do; for all the people were hanging upon him with attention.

Ch. xx. And it came to pass, on one of those days, while  
v. 1. *Jesus* was teaching the people in the temple and  
preaching

Ch. xx. preaching the gospel, that the chief priests and the scribes with the elders came upon him, and said

2. unto him : Tell us by what authority thou art doing these things ? and who gave thee this authority ? Then he answered and said unto them : I
3. will also ask you one question ; and answer me.
4. Was the baptism of John from heaven, or from
5. men ? And they reasoned among themselves, saying : If we say, From heaven ; he will say, Why
6. then did ye not believe him ? But, if we say, From men ; all the people will stone us : for they are
7. persuaded, that John was a teacher. And they answered, that they did not know whence *it was*.
8. And Jesus said unto them : I will not then tell you by what authority I do these things.
9. Then he began to speak unto the people this parable : A certain man planted a vineyard, and let it out to husbandmen, and went from home for
10. a long time. And, at *the* season, he sent a servant to those husbandmen, to receive from them the fruit of the vineyard : but the husbandmen bet
11. him, and sent *him* out of *the vineyard* empty. And he proceeded to send another servant ; and they bet him also, and treated *him* shamefully, and sent him
12. away out of *the vineyard* empty. And he persisted in sending a third also ; and they wounded him,
13. and cast *him* out likewise. Then the owner of the vineyard said : What must I do ? I will send my son, *my* beloved son ; surely they will reverence him,
14. when they see him. But, when the husbandmen saw him, they were reasoning with themselves, saying : This is the heir : come, let us kill him, that
15. the inheritance may be our's. So they cast him out

Ch. xx. out of the vineyard, and slew *him*. What, there-

v. 16. fore, will the owner of the vineyard do unto them?

He will come and destroy those husbandmen, and give the vineyard to others. When *the people* heard *this*, they said : May no such things come to pass !

17. And he lookt upon them, and said : What meaneth then this scripture, *The stone, which the builders*

18. *rejected, is become the head of the corner* ? Whosoever shall fall on this stone, *he* will be broken to pieces : but, on whomsoever it shall fall, it will grind him

19. to powder. And the chief priests and scribes sought to lay hands on him at that very time ; for they knew that he had spoken this parable with a

20. view to them : but they feared the people. Then they maliciously sent as spies upon him, some men, whom they had suborned, and who pretended to *great* righteousness ; that they might lay hold on his words, and deliver him up to the power and

21. authority of the governour : and these askt him, saying, Teacher, we know that thou speakest and teachest rightly, and regardest no *one's* person, but

22. teachest truly the way of God : Is it lawful for us

23. to give tribute unto Cæsar, or no ? But he perceived their craftiness, and said unto them : Why are

24. ye trying me ? Shew me a penny. Whose image and inscription doth it bear ? They answered and

25. said : Cæsar's. Then he said unto them : Render, therefore, unto Cæsar the things that are Cæsar's ;

26. and unto God, the things that are God's. And they were not able to lay hold on his words before the people ; but wondered at his answer and were silent.

27. Then some of the Sadducees, who say there is no resurrection,



Ch. xx. resurrection, came to *him* and questioned him, saying: Teacher, Moses left us *this law* in writing, *If any man's brother die, and leave a wife without children; his brother must take this wife, and raise up a posterity for his brother.* Now there were seven brethren; and the first married, and died childless: and the second took his wife, and he died childless. Then the third took her; and in like manner the seven also, and *all* died without children. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she? for *all* the seven married her. And Jesus answered and said: The children of this life marry and are given in marriage; but they, which are thought worthy to obtain that life and the resurrection from the dead, neither marry nor are given in marriage: for they cannot die any more, and are like angels, and sons of God, being sons of the resurrection. But, that the dead are raised up, even Moses shewed at the bush, by calling the Lord, *the God of Abraham, and the God of Isaac, and the God of Jacob.* Now he is not a God of *the* dead, but of *the* living: for all live unto him. Then some of the scribes answered: Teacher, thou hast well said. And, after that, they durst not ask him any question at all. Then he said unto them: Why do they say, that the Christ is the son of David? when David himself saith in the book of Psalms, *The Lord said unto my Lord, Sit on my right hand, 'till I make thine enemies thy foot-stool.* David, ye see, calleth him Lord: how is he then his son? Upon this, he said unto his disciples, in the hearing of all the people: Beware of these scribes, who delight to walk in long robes, and

Ch. xx. and love greetings in the streets, and the first  
 v. 47. seats in the synagogues, and the chief places at  
 feasts: who devour widows' houses, and pray with  
 a long preamble: these will receive greater punishment.

Ch. xxi. Now *Jesus* was looking up at some rich *men*, who  
 v. 1, 2. were casting their gifts into the treasury: when he

saw also a certain poor widow casting therein two  
 3. mites. And he said: Verily, I say unto you, this  
 poor widow hath cast in more than *any* of them  
 4. all. For all these out of their abundance contributed to the offerings of God; but she out of her  
 want hath cast in all her substance.

5. And to some, who were saying of the temple,  
 how it was adorned with goodly stones and gifts,

6. he said: *As for* these things, on which ye are gazing,  
 the days will come, when, of one stone upon  
 another, none will be left that will not be thrown

7. down. Then they asked him, saying: Teacher,  
 when therefore will these things be? and *what is*

8. the sign of their near accomplishment? And he  
 said: Take care, that ye be not deceived: for many  
 will come in my name, saying, I am *he*; and, The  
 season is at hand: but go not therefore with them.

9. Nor be alarmed when ye hear of wars and tumults;  
 for all these things must be first: but the end is not

10. immediately. He said also unto them: Nation  
 will rise up against nation, and kingdom against

11. kingdom; and there will be great earthquakes in  
 various places, and famines, and pestilences, and  
 frightful appearances, and great signs from heaven.

12. But, before all these things, *men* will put forth their  
 hands

Ch. xxi. hands against you to distress *you* ; *and* will deliver you up to synagogues and prisons, after ye have been brought before kings and governours, for

13. my name's sake. And this will come to pass, that ye may testify unto them. Settle *it*, therefore, in your hearts, not to think beforehand, how ye must

15. defend yourselves. For I will give you a wisdom of speech, which all your adversaries will not be

16. able to gainsay, nor to resist. Now ye will be delivered up even by parents, and brethren, and kinsmen, and friends : and *some* of you will they cause

17. to be put to death. And ye will be hated by all

18. for my name's sake : but not a hair of your head

19. will be lost. By your perseverance will ye preserve your lives.

20. But, when ye see Jerusalem surrounded by encampments, then ye may be assured, that her

21. desolation is at hand. Then let those go out, that are within her ; let them, that are in Judea, flee unto the mountains ; and them, that are in her

22. neighbourhood, not go in : for these are days of vengeance, to accomplish all *those* things, that have

23. been written. But alas ! for them, that are with child, and for them, who give suck in those days ! for in this land will be great distress, and sore punishment among this people. And they will fall by the edge of the sword, and will be carried prisoners into all nations : and Jerusalem will be trodden down by heathens, until *the* times of the

25. heathen be fulfilled. Then will there be signs in the sun and moon and stars, and on the earth distress of nations, perplexed by a noise and tossing

26. of the sea ; men expiring through a fearful expectation

tation



Ch. xxi. tation of those things that are coming on the world:

- v. 27. for the powers of the heavens will be shaken. And then will they see the son of man coming in a  
 28. cloud with great power and glory. Now, when these things are beginning to be done, lift yourselves up and raise your heads, for your deliverance is at hand. And he spake a parable unto  
 29. them. Behold the fig-tree and all the trees: when ye see them shoot forth, ye know of yourselves, that  
 30. now the summer is nigh. And, in the same manner, when ye see these things coming to pass, be assured, that the kingdom of God is nigh. Verrily, I say unto you, this generation will not pass  
 31. away, 'till all be done. The heaven and the earth will sooner pass away, than these words of mine  
 32. pass away. But take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness and *the* cares of life; and so that  
 33. day overtake you unawares: for as a snare will it come upon every inhabitant of all the land. Be ye, therefore, perpetually watchful; praying that ye may be thought worthy to escape all these things, which are going to be done; and to stand firm in the presence of the son of man.  
 34. And every day he was teaching in the temple, and every night he went out *of the city*, and lodged  
 35. in the mount of Olives: and all the people used to come to him early in the morning at the temple, to hear him.

Ch. xxii. Now the festival of unleavened bread, which is  
 v. 1, 2. called the passover, was nigh. And the chief priests and the scribes were seeking, how they might kill

Ch. xxii. *Jesus* ; but were afraid of the people. But Satan

- v. 3. entered into Judas furnamed Iscariot, one of the  
4. number of the twelve : who went and talkt with  
5. the chief priests and captains of the army about the  
6. manner of delivering *Jesus* up unto them. And they  
7. were glad, and agreed among themselves to give  
8. him money : and he accepted the agreement, and  
9. was seeking a good opportunity to deliver him up  
10. unto them apart from the multitude.

11. Now the day of unleavened bread was come, on  
12. which the passover must be sacrificed. And *Jesus*  
13. sent forth Peter and John, saying : Go, and make  
14. ready for us to eat the passover. But they said un-  
15. to him : Where dost thou wish us to make ready ?  
16. And he said unto them : Behold ! when ye have  
17. entered the city, a man, bearing a pitcher of wa-  
18. ter, will meet you : follow him to the house, where  
19. he is going ; and say to the master of the house,  
20. The teacher saith unto thee, Where is the guest-  
21. chamber, in which I may eat the passover with my  
22. disciples ? And he will shew you a large upper  
23. room, spread with carpets : there make ready. So  
24. they went, and found as he had told them : and  
25. made ready the passover.

26. And, when the hour was come, he sat down at  
27. table with his twelve apostles ; and said unto them :  
28. I have earnestly desired to eat this passover with  
29. you before I suffer *death*. For, I say unto you,  
30. I will not eat any more of it, 'till *all things* be  
31. accomplished with the kingdom of God. And  
32. he took a cup, and gave thanks, and said : Take  
33. this, and divide *it* among yourselves : for, I say  
34. unto you, I will not drink of this fruit of the  
35. vine,

Ch.xxii. vine, until the kingdom of God be come. Then

v. 19. he took a loaf, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me.

20. Likewise the cup also after supper ; saying, This cup is the new covenant in my blood, which *is*

21. poured out for you. But lo ! the hand of him, that is going to deliver me up, *is* with me on this table.

22. And the son of man indeed must die, as it is written of him : but alas for that man ! by whom he

23. is delivered up. And they began to enquire among themselves, which of them it was, that was going to do this.

24. And there had been also a contention among

25. them, which was greatest. But he said unto them : The kings of the nations lord *it* over them ; and

26. their tyrants are called benefactors. *Do* not ye *act* thus : but let the elder among you become as

27. the younger ; and the chief, as the servant. For which is greater ? he, that sitteth at meat, or he, that serveth ? Is not he, that sitteth at meat ? but I

28. am among you, as he that serveth. Ye have con-

29. tinued with me throughout all my trials : and I covenant with you for a kingdom, as my father

30. covenanted with me ; that ye shall eat and drink at my table in my kingdom, and sit upon thrones,

31. as judges of the twelve tribes of Israel. Then the Lord said : Simon ! Simon ! behold Satan hath ob-

32. tained leave to sift you *all* like wheat ; but I have prayed for thee, that thy faith may not utterly for-

33. sake thee : and, when at length thou hast turned again, establish these thy brethren. And *Peter* said unto him : Lord, I am ready to go with thee even



Ch.xxii. to prison and to death. And he said : I tell thee,

v. 34. Peter, the cock will not crow this day, 'till thou

35. hast thrice denied that thou knowest me. And he said unto them : When I sent you forth without a purse and scrip and shoes, did ye find the want of

36. any thing ? And they said : Of nothing. Then said he unto them : But now let him, that hath a purse, take it, and *his* scrip likewise : and let him, that hath no sword, sell *even* his cloaths, and buy one.

37. For, I say unto you, this scripture is yet to be accomplished in me, *And he was numbered with trans-*

38. *gressors* : for my course is at an end. Then they said : Master, behold ! here *are* two swords. And he said unto them : It is enough.

39. And he went out, and came, according to *his* custom, to the mount of Olives : and his disciples

40. went with him. Now, when he was at the place, he said unto them : Pray that ye may not come

41. into trial. And he separated himself from them about a stone's throw, and knelt down, and was

42. some time praying ; and said, Father ! oh ! that thou wouldst remove this cup from me ! yet not my will,

43. but thine, be done ! And an angel from heaven

44. appeared unto him, to strengthen him. And, being in an agony of distress, he continued praying with unusual earnestness ; and his sweat was running

down, like great drops of blood, upon the

45. ground. And he rose up from prayer, and came to his disciples, and found them sleeping through

46. weariness ; and said unto them : What ? are ye asleep ? rise, and pray that ye come not into trial.

47. And, while he was yet speaking, behold ! a multitude, with Judas spoken of *above*, at their head,

one

Ch.xxii.one of the twelve ; who came up to Jesus to kifs

v. 48. him. But Jesus said unto him : Judas, dost thou

49. deliver up the son of man with a kifs ? And, when his disciples saw what was likely to be done, they said unto *Jesus* : Master, shall we smite with the

50. sword ? And one of them smote the servant of the

51. high-priest, and took off his right ear. But Jesus said : Hold ! So far as this ? And he toucht the

52. man's ear, and healed him. Then said Jesus to the chief priests and captains of the temple-guard and elders, who were with him : Are ye come out as

53. against a murderer with swords and staves ? When I was daily with you in the temple, ye put not forth *your* hands against me : but this is your hour, and the power of darknes.

54. Now, when they had seized him, and were carrying *him* away, and bringing him to the house of the high-priest, Peter was following at a distance ;

55. and *afterwards* sat down with some who had lighted a fire in the midst of the hall, and were sitting

56. together. So a maid-servant saw him sitting by the light ; and, after looking earnestly upon him, said :

57. This man also was with him. But he denied, say-

58. ing : Woman, I do not know him. And, a little after, another saw him, and said : Thou also belongest to them. But Peter said : Man, I do not.

59. And, about an hour after, another was confidently affirming, Certainly this *man* also was with him ;

60. for he is a Galilean. But Peter said : Man, I know not what thou meanest. And immediately,

61. while he was yet speaking, the cock crew. And the Lord turned, and lookt on Peter ; and Peter remembered the word of the Lord, how he had

Ch. xxii. said unto him, Before the cock crow, thou wilt

v. 62. deny me thrice: and Peter went out, and wept bitterly.

63. And the men, who held Jesus, kept mocking

64. him, and beating him, and, when they had blindfolded him, striking him on the face, and saying,

65. Tell us, prophet! who smote thee? And many other wicked things did they speak against him.

66. And, when it was day, the elders of the people and the chief priests and the scribes met together, and he was brought up to their council; and they

67. said: Art thou the Christ? tell us. But he said

68. unto them: If I tell you, ye will not believe me; and, if I also ask you a question, ye will not answer

69. me, nor let me go. Henceforth will the son of man sit on the right *hand* of the power of God.

Then said they all: Art thou therefore the son of

70. God? But he said unto them: Ye say true; for I

71. am. Then they said: What need have we of further testimony? for we ourselves have heard from his own mouth.

C. xxiii. And all the multitude of them arose, and carried *Jesus* away to Pilate; and began to accuse

him, saying: We found this man stirring up this nation to rebellion, and hindering them from paying tribute to Cæsar; declaring that he himself is

3. Christ a king. Then Pilate asked him, saying: Art thou the king of the Jews? And he answered: I

4. am. Then Pilate said to the chief priests and the multitudes: I find nothing to blame in this man.

5. But they were vehement upon *this*, saying: He stirreth up the people, beginning from Galilee, and



C. xxiii. and teaching throughout all Judea, unto this place.

v. 6. Now, when Pilate heard *the word* Galilee, he askt,

7. if the man were a Galilean : and, having learned that he was of Herod's jurisdiction, he sent him away to Herod ; who also was at Jerusalem in

8. those days. And Herod rejoiced exceedingly at seeing Jesus ; for he had been desirous to see him of a long time, having heard much of him, and

9. hoping to see some miracle done by him. So he was putting many questions unto *Jesus* ; but *he* did

10. not answer one. Now the chief priests and scribes

11. were present, vehemently accusing him. Then Herod with his soldiers treated him contemptuously ;

and, in derision, arrayed him with a scarlet robe,

12. and sent him back to Pilate. So Pilate and Herod were made friends with each other that very day : for before they had been at enmity between themselves.

13. Then Pilate called together to him the chief priests and the rulers of the people, and said unto

14. them : Ye have brought this man unto me, as one, who turneth aside the people ; and behold ! I have examined *him* before you, and found nothing blameable in those things, whereof ye accuse this

15. man : no, nor Herod ; for I sent you to him, and lo ! nothing worthy of death *appears to* have been

16. done by him : I will, therefore, chastise him and

17. let him go. Now it was expected of him to release one *prisoner* for them during the festival.

18. Then the whole multitude cried out at once, saying : Let this man die, and release for us Barab-

19. bas : who, for an insurrection, that had been in the city, and for murder, had been thrown into

C.xxiii. prison. Upon this Pilate spake to *them* again, wishing to release Jesus. But they cried out there-

22. upon : Crucify *him*, crucify him. And he spake unto them a third time : What crime then hath he committed ? I find in him nothing worthy of death :

23. I will, therefore, chastise him, and let him go. But they continued urgent, demanding with loud voices, that he should be crucified : and their voices, and

24. *those* of the chief priests, prevailed over Pilate, so

25. that he determined to grant their request ; and release for them him, who for sedition and murder had been cast into prison, whom they had been desiring ; and delivered up Jesus to their will.

26. And, as they were carrying him away, they fell in with one Simon a Cyrenian, coming out of the country ; on whom they laid the cross, to carry it

27. after Jesus. Now a great croud of people was following, and of women, who were bewailing

28. him, and beating themselves in sorrow. But Jesus turned about unto them, and said : Daughters of

29. Jerusalem ! weep not for me, but weep for yourselves and for your children. For behold ! the days are coming, when it will be said, Happy *are*

30. the barren ; and the wombs, that never bare ; and the breasts, that never gave suck ! Then will men

31. say unto the mountains, Fall on us ! and to the hills, Cover us ! For, if these things are done,

while the tree is green ; what will be done when it is dry ?

32. Now two others also, *who were* criminals, were

33. led with him, to be put to death. And, when they were come to the place, which is called *the place of* a Skull, there they crucified him, and the crimi-

C. xxiii. criminals ; one on his right *hand*, and one on his

v. 34. left. Then Jesus said : Father, forgive them ! for they know not what they are doing. Now they

35. parted his rayment, and cast lots *for it*. And the people stood looking on : and they and *their* rulers were deriding, and saying, He saved others ; let

36. of God. And the soldiers also were mocking him, and coming up and offering him vinegar, and

37. saying : If thou be the king of the Jews, save thy-

38. self. And there was an inscription written over him, in Greek and Latin and Hebrew letters :  
THIS IS THE KING OF THE JEWS.

39. Now one of the criminals, that were hanging *on the cross*, kept railing at him, and saying : If thou

40. be the Christ, save thyself and us. But the other rebuked him, and said : And dost not thou fear

41. God, when thou art suffering the same punishment ? And we indeed justly ; for we are receiving the due reward of our deeds : but this *man*

42. hath done nothing amiss. And he said unto Jesus : Master, remember me, when thou comest to thy

43. kingdom. And Jesus said unto him : Verily I say unto thee, to-day thou wilt be with me in Paradise.

44. Now it was about the sixth hour, when a darkness came over all the land until the ninth hour.

45. And the sun was darkened, and the vail of the

46. temple was slit down the middle. And Jesus called with a loud voice, and said : Father, into thy hands will I commit my spirit. And, after he had

47. thus spoken, he expired. Now, when the centurion saw what had happened, he glorified God,

saying :



C. xxiii. saying: Certainly this was a righteous man! And

v. 48. all the multitudes, which had come together to that sight, beholding the things that were done, 49. smote their breasts, and returned. And all his acquaintance, and women, who came with him from Galilee, were standing afar off to behold these things.

50. And lo! a man named Joseph, one of the coun-

51. cil, a good and righteous man, (who had not consented to the council and this deed of their's) of Arimathea, a city of the Jews, who was also him-

52. self expecting the kingdom of God, went up to

53. Pilate, and askt for the body of Jesus. And he took it down, and wrapt it in linen, and laid it in a tomb hewn out of stone, where no one yet had

54. lain. And it was the day of preparation, and the

55. sabbath was lighting up. Now some women also, who had come with *Jesus* from Galilee, went afterwards and saw the tomb, and that his body was

56. laid *therein*: and, when they returned, prepared spices and perfumed ointments; and rested indeed on the sabbath according to the commandment,

C. xxiv. but on the first *day* of the week, at the very earliest

v. 1. dawn, went to the tomb, bringing those spices, which they had prepared; and some others with

2. them. Now they found the stone rolled away from

3. the tomb; and went in, but found not the body of

4. the Lord Jesus. And, whilst they were perplexing themselves about this *matter*, behold! two men came

5. upon them, in glistering apparel; and said to the *women*, who were greatly terrified, with their faces towards the ground: Why are ye seeking him, who

6. is alive, among the dead? He is not here, but  
bath

- C. xxiv. hath been raised up. Remember what he told  
v. 7. you, while he was yet in Galilee, saying: The son  
of man must be delivered up into the hands of sin-  
ful men, and be crucified, and return to life on the  
8. third day. And they remembered this declara-  
9. tion; and went back from the tomb, and told all  
these things unto the eleven, and to all the rest.  
10. Now it was Mary Magdalene, and Joanna, and  
Mary the mother of James, and the others with  
11. them, who told these things to the apostles; unto  
whom their words appeared like an idle tale, and  
12. were not believed. But Peter arose, and ran to  
the tomb; and stooped down, and saw the linen  
cloaths lying by themselves: and went home,  
13. wondering at what had happened. And behold!  
two of *his disciples* were going that very day to a  
village called Emmaus, three score furlongs from  
14. Jerusalem: and were conversing with each other  
15. upon all these things, which had come to pass. And,  
in the midst of their conversation and debate, Jesus  
16. came up, and continued going with them: but their  
eyes were so affected as not to know him again.  
17. Then he said unto them: What are these things,  
that ye are debating with each other, as ye go  
18. along, with so sad a countenance? And one of  
them, whose name was Cleopas, answered him:  
Art thou alone so great a stranger in Jerusalem, as  
not to know the things, that have happened there  
19. in these days? And Jesus said unto them: What  
things? And they said unto him: Concerning Je-  
sus of Nazareth, who was a teacher, mighty in mi-  
racles and doctrine before God and all the people:  
20. and how our chief priests and rulers gave him up  
to

C. xxiv. to a sentence of death, and to crucifixion: but we

- v. 21. were in hopes, that he was going to deliver Israel.  
 Nay, and besides all this, it is now the third day since  
 22. these things were done. Moreover, some women  
 of our company, who went at the dawn of day to  
 the tomb, have utterly amazed us; for they found  
 23. not his body, and came and told *us*, that they had  
 seen an appearance of angels, who affirm him to  
 24. be alive. Then some among us went to the tomb;  
 and found even so as the women had said: but  
 25. him they saw not. And he said unto them: O!  
 foolish *men*, and of a heart slow in believing all that  
 26. the prophets have spoken! Was it not necessary  
*then*, that the Christ should suffer these things to  
 27. enter into his glory? And he began with Moses,  
 and went on with them through all the scriptures,  
 expounding from him and all the prophets, the  
 28. things concerning himself. And they had now  
 come nigh to the village, whither they were go-  
 29. ing; and he made a shew of going further. And  
 they prest him, saying: Stay with us; for the even-  
 ing is coming on, and the day is far spent. So he  
 30. went in to stay with them. And, whilst he was at  
 table with them, he took the loaf, and blest *God*,  
 31. and brake, and gave unto them. Now, as soon as  
 their eyes were opened, and they knew him again,  
 32. he disappeared from them. And they said unto  
 each other: Did not our heart burn within us,  
 whilst he was talking to us on the road, and so  
 33. clearly opening to us the scriptures? And they  
 rose up immediately and returned to Jerusalem,  
 and found the eleven, and those with them, ga-  
 34. thered together; talking, how the Lord had been  
 raised



- C. xxiv. raised up indeed, and been seen by Simon. Then  
 v. 35. these *disciples* related what had happened on the  
 road, and how *Jesus* had been know by them from *known*  
 36. the breaking of the loaf. Now, whilst they were  
 telling these things, *Jesus* presented himself in the  
 midst of them, and saith unto them: Peace *be*  
 37. with you! But they were *so* confounded and af-  
 38. frightened, *as* to think, what they saw, a spirit. And  
 he said unto them: Why are ye *so* terrified, and  
 39. why arise these doubts in your hearts? Behold  
 these hands and these feet, that it is I myself: han-  
 dle me, and look *upon me*: for a spirit hath not  
 40. flesh and bones, as ye see me have. And, as he  
 was saying this, he shewed them *his* hands and *his*  
 41. feet. So, whilst they were still unable to believe  
 through joy and wonder, he said unto them: Have  
 42. ye any thing here to eat? Then they gave him  
 a piece of a broiled fish, and some honey-comb:  
 43. and he took *of these*, and ate before them; and  
 44. said unto them: These are the very things, which  
 I told you, while I was yet with you; that it was  
 necessary for every thing to be fulfilled, which had  
 been written in the law of Moses, and the pro-  
 45. phets, and the psalms, concerning me. Then he  
 fully opened their minds to understand the scrip-  
 46. tures; and said unto them: Thus it was written,  
 and thus it behoved the Christ to suffer *death*, and  
 47. to rise from the dead on the third day; and that  
 repentance and remission of sins should be pro-  
 claimed in his name to all nations, beginning at Je-  
 48, 49. rusalem: and be ye witnesses of these things. And  
 behold! I will send the promise of my father upon  
 you; and stay ye in the city of Jerusalem, 'till ye  
 be

C. xxiv. be endued with power from on high. Then he  
v. 50. led them out as far as Bethany ; and lifted up his  
51. hands, and blest them. And, while he was blessing  
52. them, he parted from them, and was carried up  
53. into heaven. But they fell down before him, and  
went back to Jerusalem with great joy ; and were  
continually in the temple, praising and blessing  
God. Amen!

# THE GOSPEL

O F

## ST. JOHN.

---

- Ch. i. **I**N the beginning was Wisdom, and Wisdom was  
v. 1, 2. with God, and Wisdom was God. The same was  
3. in the beginning with God. All things were made  
4. by it, and without it was nothing made. What  
was made, had life in it ; and this life was the  
5. light of men : and this light shineth in darkness,  
and the darkness hindered it not.  
6. There was a man sent from God, whose name  
7. was John : he came as a witness to bear testimony  
concerning this light, that all through him might  
8. believe. He was not that light, but came to bear  
9. testimony of that light ; that true light, which  
cometh into the world to enlighten every man.  
10. This *light* was in the world, and the world was  
11. made by it, but the world knew it not. It came  
12. unto it's own, but it's own received it not : as ma-  
ny, however, as received it, to them it gave a pow-  
er of becoming children of God ; *even* to the be-  
13. lievers on his name : who were not born of blood,  
nor of *the* will of flesh, nor of *the* will of man, but  
of God.

And



- Ch. i. And this Wisdom became flesh, and dwelt among  
 v. 14. us, full of favour and truth : and we saw his bright-  
 ness, a brightness from the father, like *the brightness*  
 16. of an only son. And of that fulness we all receiv-  
 17. ed, and more abundant favour : for the law was  
 given by Moses, but this favour and this truth took  
 18. place through Jesus Christ. No one hath seen God  
 at any time : that only son, who is in the bosom of  
 the father, hath told *us* of *him*.
15. Of *that son* John bare testimony, and cried, say-  
 ing : This is he, of whom I said, He, that is com-  
 ing behind me, is *indeed* before me ; for he is great-  
 19. er than I. And this is John's testimony. When  
 the Jews of Jerusalem sent priests and Levites to  
 20. ask him, Who art thou ? then he confest, and de-  
 nied not ; but said openly, I am not the Christ.  
 21. And they askt him : What *art thou* then ? Art thou  
 Elias ? And he saith : I am not. Art thou the pro-  
 22. phet ? And he answered : No. Then said they unto  
 him : Who art thou ? that we may give an answer  
 to them, who sent us. What sayest thou of thyself ?  
 23. He said : I am *a voice of one crying in the wilderness,*  
*Prepare ye the way of the Lord ;* as the prophet Esaiiah  
 24. said. (Now these messengers were of the Pharisees.)  
 25. And they askt him, Why baptisest thou then, if  
 thou art not the Christ, nor Elias, nor that prophet ?  
 26. To them John answered and said : I baptise in wa-  
 ter ; but there is one in the midst of you, whom ye  
 27. know not : who cometh behind me, but is before  
 me ; whose shoe-string I am not worthy to untie.  
 28. These things were done in Bethabara by the side  
 of *the river* Jordan, where John was baptising.  
 29. On the next day, as John seeth Jesus coming un-  
 to

- Ch. i. to him, he saith : Behold the lamb of God, which  
 v. 30. taketh away the sin of the world. This is he, of  
 whom I said, A man is coming behind me, who is  
 31. *indeed* before me ; for he is greater than I. And I  
 knew him not ; but, that he might be manifested  
 unto Israel, therefore am I come baptising thus in  
 32. water. And John gave *this* testimony, saying : I  
 saw the spirit come down from heaven, like a dove ;  
 33. and remain upon him. And I knew him not ; but  
 he, who sent me to baptise with water, had said  
 unto me : Upon whom thou shalt see the spirit  
 descend and remain, that is he, who baptiseth with  
 34. a holy spirit. And I saw *it* ; and testify, that this  
 is the son of God.
35. On the next day, John was *there* again, and two  
 36. of his disciples ; and, looking earnestly upon Jesus,  
 as he was walking, saith : Behold the lamb of God !  
 37. And the two disciples heard him speaking, and  
 38. followed Jesus ; when Jesus, turning and seeing  
 39. them following, saith unto them : What are ye  
 seeking ? Then they said unto him : Rabbi, [*which*  
 40. *means, master*] where thou dwellest. He saith un-  
 to them : Come and see. So they went and saw  
 where he dwelt ; and abode with him that day : for  
 41. it was about the tenth hour. Now one of the two,  
 who followed him, and heard *what John said*, was  
 42. Andrew, Simon Peter's brother. He first find-  
 eth his own brother Simon, and saith unto him :  
 We have found the Messiah, [*which means, the*  
*Christ*] : and bringeth him to Jesus ; who, looking  
 43. earnestly upon him, said : Thou art Simon son of  
 Jonah : thou shalt be called Cephas : (which means,  
 a stone.)

Ch. i. On the morrow, Jesus wist to go forwards into  
v. 44. Galilee; and, finding *one* Philip, saith unto him:  
45. Come with me. Now this Philip was of Bethsaida,  
46. the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him: Him, of whom Moses in the law and the prophets wrote, have we found; one Jesus of Nazareth, the son of Joseph.  
47. And Nathanael said unto him: Can any thing good be of Nazareth? Philip saith unto him: Come  
48. and see. Jesus saw Nathanael coming to him, and said of him: Behold! an Israelite indeed, in whom  
49. is no fault. Nathanael saith unto him: Whence knowest thou me? Jesus answered and said unto him: Before Philip called thee, when thou wert under the fig-tree, I saw thee. Nathanael answered him and saith: Master, thou art the son of  
50. God: thou art the king of Israel. Jesus answered: Because I said unto thee, I saw thee beneath the fig-tree, dost thou believe? Thou wilt see greater  
51. things than these. He further saith unto him: Verily verily, I say unto you, immediately ye will see the heaven opened, and the angels of God ascending and descending to the son of man.

Ch. ii. And, on the third day, there was a marriage-  
v. 1. feast in Cana of Galilee; and the mother of Jesus  
2. was there. Now both Jesus and his disciples had  
3. been invited to this feast. And, when wine failed, the mother of Jesus saith unto him: They have no  
4. wine. Jesus saith unto her: Woman, what hast thou to do with me? mine hour is not yet come.  
5. His mother saith unto the servants: Whatsoever he  
6. shall tell you, do it. Now six water-pots of stone were



Ch. ii. were standing there, according to the purifications of the Jews, containing each two or three firkins.

7. Jesus saith unto them : Fill these pots with water.

8. And they filled them up to the brim. And he saith unto them : Draw out now, and carry *some* to the governour of the feast. And they carried *some*.

9. But, when the governour of the feast tasted this water, that had been made wine ; who knew not whence it was, but the servants, that had drawn the water, knew ; he calleth to the bridegroom,

10. and saith unto him : Every man setteth *before his guests* the best wine first ; and, when they have drunken a good deal, the worse : but thou hast

11. kept the best wine until now. This in Cana of Galilee was the beginning of those miracles, *which* Jesus did, and of the manifestation of his glory : and his disciples believed on him.

12. After this, he and his mother and his brethren and his disciples went down to Capernaum ; but

13. continued there not many days : for the passover of the Jews was nigh, and Jesus went up to Jeru-

14. salem : and he found in the temple some selling cattle and sheep and pigeons, and the money-

15. changers sitting *there* : and he made a scourge of ropes, and drove *them* all out of the temple, with the sheep and the oxen ; and poured out the

16. changers' money, and overthrew *their* tables ; and said unto them, who were selling pigeons, Take these things hence : make not this house of my fa-

17. ther a house of merchandise. Then his disciples called to mind this scripture : *The zeal of thy house*

18. *hath eaten me up*. Hereupon, the Jews said unto

- Ch. ii. him : What sign shewest thou unto us ? Why  
v. 19. doest thou these things ? Jesus answered, and said  
unto them : Destroy this very temple, and in three  
20. days I will raise it up. Then said the Jews : Forty  
and six years hath this temple been in building ;  
21. and wilt thou raise it up in three days ? But he  
was speaking concerning the temple of his body.  
22. When, therefore, he was raised from the dead, his  
disciples remembered, that he had said this unto  
them ; and they believed the scripture, and the  
word, which Jesus had spoken.  
23. Now, while Jesus was in Jerusalem during this  
festival of the passover, many believed on his name,  
*from seeing the miracles which he used to perform.*  
24. But Jesus did not trust himself unto them, because  
25. all knew him : and because he needed not that  
any one should testify of man ; for he knew what  
was in man.

- Ch. iii. Now, one of the Pharisees, Nicodemus by name,  
v. 1. a ruler of the Jews, came to Jesus by night, and  
2. said unto him : Master, we know, that thou art a  
teacher come from God ; for no one can do the  
miracles, which thou art doing, unless God be with  
3. him. Jesus answered and said unto him : Verily ve-  
rily, I say unto thee, except a man be born again, he  
4. cannot discern the kingdom of God. Nicodemus  
saith unto him : How can a man be born, when  
he is old ? Can he go a second time into his mo-  
5. ther's womb and be born ? Jesus answered : Veri-  
ly verily, I say unto thee, unless a man be born of  
spirit as well as water, he cannot come into the  
6. kingdom of God. What is born of the flesh, is  
flesh ;

Ch. iii. flesh ; and what is born of the spirit, is spirit.

- v. 7. Wonder not at my telling thee, Ye must be born  
 8. again. The breath breathes, in whom it listeth,  
 and thou hearest it's voice ; but knowest not  
 whence it cometh and whither it goeth : so is  
 9. every one, that is born of the spirit. Nicodemus  
 answered and said unto him : How can these things  
 10. be ? And Jesus said : Art thou the teacher of Israel,  
 11. and knowest not these things ? Verily verily, I say  
 unto thee, we are speaking what we know, and  
 bearing testimony to what we have seen ; but ye  
 12. receive not this testimony. If I have told you these  
 earthly things, and ye believe not ; how will ye  
 13. believe, if I tell you the heavenly things ? Now no  
 one goeth up into heaven, but he, who came down  
 from heaven ; *even* the son of man, who is in hea-  
 14. ven. And, as Moses set on high the serpent in the  
 wilderness, so must the son of man be set on high :  
 15. that he, who believeth on him, may not perish, but  
 16. have everlasting life. For God so loved the world,  
 as to give his only-begotten son, that he, who be-  
 lieveth on him, might not perish, but have everlast-  
 17. ing life. For God sent not his son into the world  
 to condemn the world, but that the world through  
 18. him might be saved. He, who believeth on him,  
 will not be condemned ; but he, who believeth  
 not, is already condemned, for not believing on  
 19. the name of the only-begotten son of God. For  
 this is the condemnation ; that the light is come  
 into the world, but men loved darkness rather than  
 20. the light, because their deeds were evil. For every  
 one, who doeth evil, hateth the light, and cometh  
 not to the light, lest his deeds should be discover-



Ch. iii. ed. But he, who doeth the truth, cometh to the  
v. 21. light, that his deeds may appear: because they  
are wrought in God.

22. After this, Jesus and his disciples went into  
the land of Judea; and he continued there with  
23. them baptising. Now John also was baptising at  
Ænon near Salem, because there was much water  
there: and *the inhabitants* came continually to *him*,  
24. and were baptised: for John was not yet thrown  
into prison,

25. Then a dispute arose between the disciples of  
26. John and the Jews about purifying. And *John's*  
disciples went to him, and said: Master, he, that  
was with thee by the side of *the river* Jordan, to  
whom thou gavest testimony, behold! is baptising;  
27. and all are going to him. John answered: A  
man can receive nothing from heaven, but what  
28. is given him. Ye yourselves are my witnesses,  
that I said, I am not the Christ, but am sent before  
29. his face. He, who hath the bride, is the bride-  
groom; but the friend of the bridegroom, who  
standeth by and heareth him, rejoiceth greatly at  
the bridegroom's voice: this my joy, therefore,  
30. is complete. He must encrease, and I decrease.  
31. He, that is come from above, is above all: he, that  
is of the earth, is earthly, and speaketh *the things*  
of the earth. He, who cometh from heaven, is  
32. above all, and giveth his testimony to what he  
hath seen and heard; but none *of you* receiveth  
33. this testimony. He, who receiveth this testimony,  
34. confirmeth by his seal, that God is true. For the  
declarations of God proclaim whom God hath sent:  
for God giveth not the spirit by measure *unto him*,

The

Ch. iii. The father loveth the son, and hath given all  
 v. 35, 36. things into his hand. He, who believeth on the  
 son, hath everlasting life ; and he, who disobeyeth  
 the son, will not see life ; but the displeasure of  
 God continueth towards him.

Ch. iv. When, therefore, Jesus knew, that the Pharisees

- v. 1. had heard of his making and baptising more disci-
2. ples than John ; (though Jesus himself used not to
3. baptise, but *his* disciples) he left Judea, and went
4. back into Galilee. Now he could not avoid pass-
5. ing through Samaria : so he cometh to a city of Sa-
6. maria, called Sichar, near the field which Jacob
7. gave to his son Joseph. Now Jacob's well was
8. there ; and Jesus, being wearied with the journey,
9. was sitting accordingly at this well, about the
10. sixth hour, when a woman of Samaria cometh to
11. draw water. Jesus saith unto her : Give me to
12. drink. For his disciples were gone to the city to
13. buy food. Upon this the Samaritan woman saith
- unto him : How is it, that thou, who art a Jew,
- askest drink of me, who am a Samaritan ? For the
- Jews have no communication with the Samaritans.
10. Jesus answered and said unto her : If thou hadst
- known this kindness of God, and who it is, that
- said unto thee, Give me to drink ; thou wouldest
- have asked him, and he would have given thee
11. living water. The woman saith unto him : Sir,
- thou hast no bucket, and the well is deep : whence
12. then canst thou have this living water ? Art thou
- greater than our father Jacob, who gave us the
- well, and drank thereof himself, with his children
13. and his cattle ? Jesus answered and said unto her :

- Ch. iv. Whosoever drinketh of this water, he will thirst  
v. 14. again : but, whosoever shall drink of the water,  
that I shall give him, he will thirst no more ; for  
the water, that I shall give him, will become with-  
in him a well of water, springing up for an ever-  
15. lasting life. The woman saith unto him : Sir, give  
me this water, that I thirst not, neither come hither  
16. to draw. Jesus saith unto her : Go, call thy hus-  
17. band, and come hither. The woman answered  
and said : I have no husband. Jesus saith unto  
18. her : Thou hast well said, I have no husband ; for  
thou hast had five husbands ; and he, whom thou  
now hast, is not thy husband. Thou hast spoken  
19. truth in this. The woman saith unto him ; Sir,  
20. I perceive, that thou art a prophet. Our fathers  
worshipt in this very mountain : and do ye say,  
that in Jerusalem is the place, where *we* ought to  
21. worship ? Jesus saith unto her : Woman, believe  
me, the hour is coming, when ye will worship the  
father, neither in this mountain nor in Jerusalem.  
22. Ye worship what ye know not ; we worship what  
23. we do know : for salvation is of the Jews. But the  
hour is coming, and now is, when the true wor-  
shippers will worship the father in spirit and in  
truth ; and indeed the father is seeking such wor-  
24. shippers of himself. God *is* a spirit : and his wor-  
shippers must worship him in spirit and in truth.  
25. The woman saith unto him : I know that Messiah,  
[otherwise called *Christ*] is coming : when he is come,  
26. he will tell us all things. Jesus saith unto her : I,  
27. who am talking with thee, am he. And at this  
time his disciples came, and wondered, that he  
was talking with a woman ; but no one said,  
What



Ch. iv. What dost thou want? or, Why art thou talking

v. 28. with her? Then the woman left her water-pot,

and went away into the city, and said to the inha-

29. bitants: Come, see a man, who hath told me all

30. that ever I did. Is not he the Christ? So they

went out of the city on their way to him.

31. In the mean time his disciples were asking him,

32. saying: Master, eat. But he said unto them: I

33. have food to eat, which ye know not of. There-

fore said the disciples to each other: Hath any

34. one brought him victuals? Jesus saith unto them:

My food is to do the will of him, who sent me,

35. and to finish his work. Do not ye say, that it

wants four months to harvest? Behold! I say unto

you, lift up your eyes to view the fields; they are

36. white already for harvest. And the reaper receiv-

eth wages and layeth up fruit unto everlasting

life; that both the sower and the reaper may re-

37. joice together. For herein is that saying true:

38. One is the sower, and another the reaper. For I

send you to reap where ye did not labour: others

have laboured, and ye go in to reap their labour.

39. Now many Samaritans of that city believed on

him, because of this testimony of the woman, who

40. said, He told me all that ever I did. So, when

the Samaritans were come unto him, they entreat-

ed him to stay with them: and he staid there two

41. days. And many more believed because of his

42. doctrine; and said unto the woman: We no longer

believe because of thy saying *only*; for we ourselves

have heard, and are persuaded that this is indeed

the Christ, the Saviour of the world.

43. Now, after these two days, he left that place,

and

Ch. iv. and went away towards *the country of Galilee*: for  
v. 44. Jesus himself had declared that a prophet hath no  
45. honour in his own town. When he was come,  
therefore, into the *country of Galilee*, the Galileans  
received him; having seen all, that he had done  
at Jerusalem during the festival: for they also  
went to the festival.

46. So Jesus came again to Cana of Galilee, where  
he had turned the water into wine: and a certain  
nobleman, whose son was sick at Capernaum,  
47. hearing, that Jesus was come out of Judea into  
Galilee, went to him, and asked him to go down  
and heal his son, who was at the point of death.  
48. Then Jesus said unto him: Unless ye see signs and  
49. wonders, can ye not believe? The nobleman saith  
unto him: Sir, come down before my child be  
50. dead. Jesus saith unto him: Go *home*; thy son  
is well. And the man believed this word of Je-  
51. sus; and was going home. Now, whilst he was  
on his way, his servants met him, and told *him*,  
52. saying: Thy son is well. Then he enquired of  
them the exact time, when he began to recover;  
and they said unto him: Yesterday, at the seventh  
53. hour, the fever left him. So the father knew it  
to be the very time, when Jesus said unto him:  
Thy son is well: and he and all his family believ-  
54. ed. This second miracle Jesus did on his return  
from Judea into Galilee.

Ch. v. After this there was a festival of the Jews, and  
v. 1, 2. Jesus went up to Jerusalem. Now there is in Je-  
rusalem, at the Sheep-gate, a bath, called Bethesda,  
3. with five porches; in which a multitude of infirm  
people

- Ch. v. people were lying, of blind, lame, withered; expecting the motion of the water. For an angel, at a certain season, used to bathe himself in this water, and *thereby* trouble it: then he, who first went in after this troubling of the water, became well of whatever disease afflicted him. Now there was a man, who had been thirty-eight years in his infirmity. Jesus seeing him lie *there*, and knowing that he had been a long time *so*, saith unto him: 7. Dost thou desire to be healed? The infirm man answered; Sir, I have no man, when the water is troubled, to put me into the bath; and, while I am coming, another getteth down before me. 8. Jesus saith unto him: Arise; take up thy bed, and walk. And the man became well immediately, and took up *his* bed, and was walking. Now that day was the sabbath: the Jews, therefore, were saying to him that had been cured: It is the sabbath: it is not lawful for thee to take up thy bed. He answered them: He, who made me well, said unto me, Take up thy bed, and walk. 12. Then they asked him: Which is the man, who said unto thee, Take up thy bed, and walk? But he, that was healed, knew not which it was: for Jesus had slipped away; as there was a multitude in the place. 14. Afterward Jesus findeth him in the temple, and said unto him: Behold! thou art become well: sin no more, lest *something* worse befall thee. The man went, and told the Jews, that it was Jesus, who had made him well. And therefore the Jews were pursuing Jesus constantly, and seeking to kill him, because he used to do these things on the sabbath-day. But Jesus said unto them:



- Ch. v. them: *As* my father is continually working, I also  
v. 18. work. Therefore, the Jews, for this *reason*, were  
the more bent on killing him, because he not only  
brake the sabbath, but also called God his own  
19. father; making himself like unto God. Then Jesus  
said unto them: Verily verily, I say unto you, no  
son can do any thing of himself, but what he seeth  
*his* father do: for those things, which *the father*  
20. doeth, the son doeth also in like manner. For  
the father loveth the son, and sheweth him what-  
soever he doeth himself; and he will shew him  
greater works than these, so as to make you won-  
21. der. For, as the father raiseth the dead to life; so  
22. the son likewise giveth life to whom he pleaseth.  
For neither doth the father judge any one, but hath  
wholly given *this privilege of exercising* judgement  
23. to the son; that all may honour the son as they  
honour the father. He, who refuseth honour to  
the son, refuseth honour to the father, who sent  
24. him. Verily verily, I say unto you, he who listen-  
eth to this doctrine, and believeth him, who sent  
me, hath everlasting life; and is not brought to  
25. judgement, but is passed from death to life. Verily  
verily, I say unto you, a time is coming, and now  
is, when the dead will hear the voice of the son  
26. of God; and they, who listen, will live. For, as  
the father hath life in himself, in like manner hath  
he given to the son also to have life in himself;  
27. and hath given him authority to execute judge-  
28. ment also, because he is a son of man. Wonder  
not at this: for the time is coming, when all, that  
29. are in the tombs, will hear his voice; and they,  
that have done good, will come forth to a resur-  
rection

Ch. v. rection of life ; but they, that have done evil, to a resurrection of punishment.

30. I can do nothing of myself: as I hear, I judge, and my judgement is righteous; for I seek not mine own will, but the will of him, who sent me.
31. Though I bear testimony to myself, is not this tes-
32. timony true? There is, however, another, who testifieth of me; and I know, that the testimony,
33. which he beareth of me, is true. Ye sent to John;
34. and he gave his testimony to this truth. Yet I require not this testimony from men; but say these
35. things, that ye may be saved. He was that burning and shining lamp: but ye chose to rejoice for
36. a moment *only* in his light. But this testimony, *which* I have, is greater than that of John: for these works, which the father gave me to perform, these very works, which I am doing, testify of me,
37. that the father sent me: so that the father himself, who sent me, testifieth of me. Ye have neither listened to his voice at any time, nor seen his form;
38. nor have his word abiding in you: because ye be-
39. lieve not on this *man*, whom he hath sent. Ye search the scriptures, because ye think, that ye have in them eternal life: and, though they testify
40. of me, ye are not willing to come to me, that ye
- 41, 42. may have life. I require not glory from men: but I know you, that ye have not the love of God in
43. you. I am come in my father's name, but ye do not receive me: if another come in his own name,
44. him ye will receive. How can ye believe, who require glory from each other, and seek not the
45. glory, which *cometh* from God only? Do ye think, that I shall accuse you to the father? Ye have an  
accuser,

Ch. v. accuser, *even* Moses, on whom ye trust : since, had  
 v. 46. ye believed Moses, ye would have believed me ;  
 47. for he wrote concerning me. But, if ye believe  
 not his writings, how will ye believe my words ?

Ch. vi. After these things, Jesus went away by the side  
 v. 1. of the sea of Galilee, *called the sea* of Tiberias :  
 2. and a great multitude accompanied him ; for they  
 were observing the miracles, which he was con-  
 3. stantly performing upon the infirm. And Jesus  
 went up into the mountain, and continued sitting  
 4. there with his disciples. Now the passover, the  
 5. festival of the Jews, was nigh. Jesus, therefore,  
 lifting up his eyes, and beholding a great multi-  
 tude coming towards him, saith unto Philip :  
 Whence shall we buy loaves, that these may eat ?  
 6. which he said to try him ; for he had determined  
 7. what to do. Philip answered him : Two hundred  
 penny-worth of loaves is not enough, for each to  
 8. have ever so little. One of his disciples, Andrew,  
 9. Simon Peter's brother, saith unto him : There is a  
 lad here, that hath five barley-loaves, and two  
 small fishes : but what are these among so many ?  
 10. Jesus, however, said : Make the men sit down :  
 (for there was much grass in the place) so the men  
 11. sat down, in number about five thousand. Then  
 Jesus took the loaves, and, after giving thanks,  
 distributed *them* to the disciples, and the disciples  
 to the people ; and likewise of the fishes as much  
 12. as they chose. Now, when they were satisfied,  
 he saith to his disciples : Gather together the re-  
 13. maining fragments, that nothing be lost. So they  
 gathered them together ; and filled twelve baskets  
 with



Ch. vi. with fragments of those five barley-loaves, over  
v. 14. and above what *the people* had eaten. When these  
men, therefore, saw the miracle, which Jesus had  
done, they said: This is truly that teacher, who  
was to come into the world.

15. So when Jesus perceived, that they were going  
to take him by force, and make him a king, he  
16. withdrew to the mountain again by himself. Now,  
in the evening, his disciples went down to the sea,  
17. and got into the vessel, and were passing along the  
sea towards Capernaum: and it was at this time  
18. dark; but Jesus had not come unto them. And  
the sea was beginning to swell from a great wind,  
19. that blew. So, when they had driven about twenty-five or thirty furlongs, they saw Jesus walking on  
20. the sea, near the vessel: and they were afraid. But  
21. he saith unto them: It is I: be not afraid. They  
desired, therefore, to take him into the vessel: and  
immediately the vessel came to land, whither they  
were going.

22. On the morrow, the multitude, which had been  
by the sea-side, having seen that no other vessel  
was there, save that one, which the disciples had  
got into; and that Jesus had not gone with them  
23. into the vessel, but the disciples only: (though other  
vessels of Tiberias had come nigh the place, where  
the bread was eaten, over which the Lord had given  
24. thanks) when the multitude, therefore, saw that  
Jesus was not there, nor his disciples; they also got  
into *their* vessels, and went towards Capernaum in  
25. search of Jesus: and, when they found him further on by the side of the sea, they said unto him:  
26. Master, when didst thou come hither? Jesus answered

- Ch. vi. swered and said unto them: Verily verily, I say unto you, ye seek me, not because ye saw miracles, but because ye ate your fill of the loaves.
27. Provide not for yourselves the food, that perisheth; but the food, that endureth to everlasting life, which the son of man will give you: for to him
28. hath the father, *even* God, set his seal. Then said they unto him: What must we do to work the
29. works of God? Jesus answered and said unto them: This is the work of God, to believe on *the*
30. *man*, whom he hath sent. Then they said unto him: What sign, therefore dost thou shew; that we may
31. see and believe on what thou performest? Our fathers ate the manna in the wilderness, as it is written: *He gave them the bread of heaven to eat.* Then
32. Jesus said unto them: Verily verily, I say unto you, Moses gave you not that bread of heaven, but my father; *who is now* giving you the true bread of
33. heaven: for the bread of God is that, which cometh down from heaven to give life unto the world.
34. Then they said unto him: Master, evermore give us that bread. And Jesus said unto them: I am that bread of life: he, who cometh to me, will never hunger; and he, who believeth on me, will
36. never thirst. But I have told you this; because ye see me, and yet believe not. Whatsoever the father giveth me, *that* will come unto me; and him, who cometh to me, I will in no wise disregard:
38. for I am come down from heaven, not to do mine own will, but the will of him, who sent me. Now this is the will of the father, who sent me; that I should lose nothing of all, that he gave me, but restore it to life at the last day. And this is the will
40. of

- Ch. vi. of him, who sent me ; that every one, who seeth the son and believeth on him, may have everlasting life ; and that I may restore him to life in the last
41. day. So the Jews were murmuring at him, because he said : I am that bread of heaven, which
42. is come down *now*. And they said : Is not this Jesus the son of Joseph, whose father and mother we know ? What then doth he mean by saying, I am
43. come down from heaven ? Jesus, therefore, answered and said unto them : Murmur not among your-
44. selves. No one can come to me, unless the father, who sent me, draw him ; that I may restore him
45. to life at the last day. It is written in the prophets, *And all will be acquainted with God* : every one, therefore, that heareth of the father, and hath learned
46. *him*, cometh unto me. Not that any one seeth the father, save he, who is from God : he doth see the
47. father. Verily verily, I say unto you, he, who be-
48. lieveth on me, hath everlasting life. I am the bread
49. of that life. Your fathers ate the manna in the
50. wilderness, and died *afterwards* : the bread of heaven, which is come down now, is such, that, if any
51. one eat thereof, he will not die. I am that bread of life, which is come down from heaven. If any
- one eat of this bread, he will live for ever ; and the bread, which I will give, is this body of mine,
52. which I will give for the life of the world. Upon this the Jews were contending with each other, and saying : How can he give us his body to eat ?
53. Then Jesus said unto them : Verily verily, I say unto you, unless ye eat the body of the son of man and drink his blood, ye have no life within your-
54. selves. He, that eateth my body and drinketh my
- VOL. I. R blood,



- Ch. vi. blood, hath everlasting life; and I will restore him  
v. 55. to life at the last day: for my body is *the* true meat,  
56. and my blood *the* true drink. He, that eateth my  
body and drinketh my blood, is in me, as I am in  
57. him. As the father, who hath life, sent me, and I  
live by the father; so he, that eateth me, will also  
58. live by me. Such is the bread of heaven, which is  
*now* come down: not like the manna, which your  
fathers ate, and died *afterwards*: for he, that eateth  
this bread, will live for ever.
59. These things said *Jesus* as he was teaching in a  
60. synagogue at Capernaum. Then many of his dis-  
ciples, upon hearing this, said: This is a harsh  
61. doctrine: who can practise it? Now *Jesus*, know-  
ing in his own mind, that his disciples were mur-  
muring about this, said unto them: Do ye revolt  
62. at this? What, if ye see the son of man going up  
63. to the place where he was before? It is the breath,  
that giveth life: the body is of no use *without it*.  
The declarations, which I am speaking to you, are  
64. the breath of life. But some of you believe not:  
for *Jesus* knew before this, who believed not, and  
65. who would deliver him up. And he said: There-  
fore did I tell you, that no one can come to me,  
unless it be given him by my father.
66. After this *saying*, many of his disciples went away,  
67. and walkt with him no more. Then said *Jesus* to  
68. the twelve: Do ye also wish to go away? Upon  
which Simon Peter answered: Master, to whom  
shall we go? thou hast declarations of eternal life:  
69. and we believe and know, that thou art the Christ,  
70. the son of the living God. *Jesus* answered them:  
Did I not choose you, the twelve, for myself? but  
one

Ch. vi. one of you is an accuser. Now he meant Judas  
 v. 71. Iscariot, the *son* of Simon, one of the twelve, who  
 was going to deliver him up.

Ch. vii. And, after these *things*, Jesus continued to walk

v. 1. in Galilee : for he did not choose to walk in Judea, because the Jews were seeking to kill him.

2. Now the Jews' festival of tabernacles was at hand.

3. Therefore his brethren said unto him : Go hence into Judea ; that thy disciples also may see the works,

4. which thou art doing : for no one, who seeketh to be known publicly, performeth his actions in a secret place : since thou doest these things, shew thy-

5. self openly to the world. For not even his brethren

6. believed on him. Then saith Jesus unto them : My season is not yet come : but your season is always

7. ready. The world cannot hate you ; but me it hateth, because I testify of it, that it's deeds are evil.

8. Go ye up to this festival : I go not up at present to this festival ; for my season is not yet fully come.

9. These things he said unto them, and continued in Galilee.

10. But after his brethren were gone up, then he also went up to this festival ; not openly, but with secre-

11. cy. So the Jews were seeking for him at the festi-

12. val, and saying, Where is he ? And there was much private dispute concerning him among the multitudes : for some said, He is a good man : and others

13. said, Nay ; but a deceiver of the people. No one, however, spake openly concerning him for fear of the Jews.

14. But, when the festival was now half ended, Jesus

R 2

went

- Ch. vii. went up into the temple, and was constantly teaching there; and the Jews were wondering and saying: Whence hath this man such learning, who was never taught it? Jesus answered them and said: The doctrine, which I *am teaching*, is not mine, but his, who sent me. Whether this doctrine be of God, or I speak from myself, that man will know, who wisheth to do his will. He, who speaketh from himself, seeketh his own glory; but he is true, and hath no deceitfulness in him, who seeketh the glory of him, that sent him. Did not Moses give you the law? yet none of you doeth this law. Why are ye seeking to kill me? The multitude answered and said: Thou hast a dæmon. Who is seeking to kill thee? Jesus answered and said unto them: I did but one work *on the sabbath*, and do ye all wonder at it? Now Moses gave you circumcision, (not that circumcision came *first* from Moses, but from the patriarchs) and ye circumcise a man on a sabbath-day. If a man receive circumcision on a sabbath-day, that the law of Moses may not be broken; are ye angry with me for making an entire man well on the sabbath-day? Judge not by the sight, but judge true judgement.
25. Then some of the inhabitants of Jerusalem said: 26. Is not this he, whom they are seeking to kill? And lo! he speaketh boldly, and they say nothing to him. Are the rulers really convinced, that this is 27. the Christ? But we know whence this man is; whereas, when the Christ cometh, no one knoweth 28. whence he is. Upon this Jesus cried out aloud in the temple, as he was teaching: Do ye know me then,



Ch. vii. then, and know also whence I am? Yet I am not  
 v. 29. come of myself, but am sent by one worthy of belief, whom ye know not: but I know him, because I come from him, and he sent me.

30. And they continued seeking to lay hold on him; but no one put out a hand against him, for his hour

31. was not yet come. But many of the multitude believed on him, and said: Will the Christ, when he cometh, do more miracles than *this man* hath done?

32. Now the Pharisees heard these private debates of the multitude concerning him; and the Pharisees and the chief priests sent officers to lay hold

33. on him. Then Jesus said unto them: But a little while longer shall I be with you; and then I go to

34. him, who sent me. Ye will seek me, but will not find me; and, whither I am going, ye cannot come.

35. Then said the Jews among themselves: Whither is he going, that we shall not find him? Is he going among the dispersed Greeks, to teach the

36. Greeks? What doth this saying of his mean, Ye will seek me, but will not find me; and, Whither I am going, ye cannot come?—

37. Now on the last day, the great *day* of that festival, Jesus stood and cried out: If any one thirst,

38. let him come to me, and drink. He, who believeth on me, as the scripture hath commanded him, out of his belly will flow rivers of living water.

39. Now this he meant of the spirit, which the believers on him were going to receive; for there was no holy spirit yet, because Jesus was not yet glorified.

40. Then many of the multitude, upon hearing this

41. discourse, said: This is indeed that teacher. Others said, This is the Christ: but some said, Doth the

Ch. vii. Christ then come out of Galilee? Doth not the  
 v. 42. scripture say, that the Christ cometh out of the  
 family of David, and from Bethlehem, the town of  
 43. David? So the opinion of the multitude was divid-  
 44. ed concerning him. Now some of them were de-  
 sirous of laying hold on him; but no one put forth  
 45. *his* hands against him. So the officers went to the  
 chief priests and Pharisees; who said unto them:  
 46. Why did ye not bring him? The officers an-  
 47. swered: Never man spake like this man. Then  
 the Pharisees answered them: Are ye also deceiv-  
 48. ed? Hath one of the rulers, or of the Pharisees,  
 49. believed on him? But this multitude, that know-  
 50. eth not the law, are accursed. Nicodemus, (the  
 same, who came to him by night) who was one of  
 51. them, saith unto them: Will our law condemn this  
 man without hearing him first, and knowing what  
 52. he is doing? They answered and said unto him:  
 Dost thou also stand up for Galilee? Search, and  
 thou *will* see, that *the* prophet is not to arise out of  
 Galilee.

53. C. viii. Then every one went to his own home: but Jesus  
 v. 1, 2. went to the mount of Olives; and, at the dawn of  
 day, repaired again to the temple; and all the peo-  
 ple were coming to him, and he sat down and was  
 3. teaching them, when the scribes and the Pharisees  
 4. bring unto him a woman caught in adultery; and  
 set her in the midst, and say unto him: Teacher,  
 this woman was caught in the very act of adulte-  
 5. ry. Now Moses in our law hath commanded, that  
 such should be stoned: what therefore dost thou  
 6. say? But they said this to try him, that they might  
 have

Ch. viii. have *whereof* to accuse him. Then Jesus, stooping down, continued writing with his finger upon the

7. ground. But, as they kept asking him, he raised himself up, and said unto them: Let him of you, who is without sin, throw the stone first at her.

8. And he stooped again, and continued writing on the

9. ground. But they, hearing this, and convicted by their own conscience, were going out one by one, from the oldest to the youngest: and Jesus was left

10. alone, and the woman standing in the midst. Then Jesus raised himself up; and, seeing no one but the woman, said unto her: Woman, where are those thine accusers? Is there no one to accuse thee?

11. And she said: No one, Sir. Then Jesus said unto her: Neither will I be thine accuser: go, and sin no more.

12. Then spake Jesus again unto them, saying: I am the light of the world. He, who cometh with me, will not walk in darkness, but will have the

13. light of life. Upon this the Pharisees said unto him: Thou bearest testimony to thyself: this testi-

14. mony is not true. Jesus answered and said unto them: Though I do bear testimony to myself, this testimony is true, that I know whence I came, and whither I am going: but ye know not whence I

15. come, and whither I go. Ye judge according to

16. the flesh: I judge no one. And yet, if I judge, this judgement is true; because it is not I alone, that judge, but I, and the father, who sent me.

17. And indeed it is written in your law, that the tes-

18. timony of two men is true. I bear testimony to myself, and *my* father, who sent me, beareth testi-

19. mony to me. Then said they unto him: Where



- Ch. viii. is this father of thine? Jesus answered: *As* ye know not me, ye know not my father: *for*, if ye had known me, ye would have known my father
20. also. These words spake Jesus in the treasury, as he was teaching in the temple: and no one laid hold on him, for his hour was not yet come.
21. Then said Jesus unto them again: I am going, and ye will seek me, but will die in your sins; for, whi-
22. ther I am going, ye cannot come. Then the Jews said: Will he kill himself? because he saith, Whi-
23. ther I am going, ye cannot come. And he said unto them: Ye are from below; I am from above:
24. ye are of this world, I am not of this world. Therefore I said unto you, Ye will die in your sins: for, if ye believe not that I am *he*, ye will die in your
25. sins. Then said they unto him: Who art thou?
26. And Jesus said unto them: I have indeed, as I assure you, many things to say of you and to condemn *in you*; but the father, who sent me, is a true *judge*: and I speak to the world those things
27. *only*, which I heard from him. They knew not what he meant by the father.
28. Jesus said further unto them: When ye have set the son of man on high, then ye will know, that I am *he*; and *that* I am doing nothing of myself, but
29. am speaking what my father taught me; and that he, who sent me, is with me. The father hath not left me alone; because I always do those *things*,
30. that please him. Upon his saying these *things*, many believed on him.
31. Then said Jesus to those Jews, who believed on him: If ye continue steadily in this doctrine of
32. mine, ye are my disciples; and ye will know the truth,

Ch. viii. truth, and this truth will make you free. They

- v. 33. answered: We are Abraham's race, and were never slaves to any one: how dost thou mean *then*, that
34. we shall be free? Jesus answered them: Verily verily, I say unto you, every one, who committeth
35. sin, is a slave of sin. Now the slave hath no settled abode in the family for ever; but the son doth
36. abide *there* for ever. If, therefore, the son shall
37. make you free, ye will be free indeed. I know, that ye are the race of Abraham; but ye are seeking to kill me, because my doctrine thriveth not in
38. you. I speak what I have seen with my father; and ye are also doing what ye have heard from
39. your father. They answered and said unto him: Abraham is our father. Jesus saith unto them: If ye were Abraham's children, ye would do the
40. works of Abraham. But now ye are seeking, what Abraham would not have done, to kill me; a man,
41. who have spoken unto you the truth from God. Ye do the works of your father. Then said they unto him: We were not born of fornication: we have
42. *but* one father, *which is* God. Jesus said unto them: If God were your father, ye would have loved me; because I came forth from God: for I am not come
43. of myself, but he sent me. Why do ye not understand my discourse? Because ye cannot listen to
44. my doctrine. The devil is your father, and ye willingly perform the lusts of your father. He was a man-slayer from the first, and continued not in the truth, because there is no truth in him. When any one speaketh a lie, he speaketh according to
45. his own kindred: for his father also is a liar. Now
46. I speak the truth, but ye do not believe me. Which  
of

- Ch. viii. of you can convict me of sin? And, if I speak the truth, why do ye not believe me? He, who is of
47. God, listeneth to the words of God: ye, therefore,
48. do not listen, because ye are not of God. Then the Jews answered and said unto him: Do we not say rightly, that thou art a Samaritan, and hast
49. a dæmon? Jesus answered: I have not a dæmon;
50. but I honour my father, and ye dishonour me. Now I seek not mine own glory: there is one, who seek-
51. eth *my glory*, and will punish. Verily verily, I say unto you, if any one keep my doctrine, he will
52. never see death. Then said the Jews unto him: Now we know that thou hast a dæmon. Abraham died, and the prophets; and dost thou say, If any one keep my doctrine, he will never taste of death?
53. Art thou greater than this Abraham, our father,
54. who died; as the prophets *also died*? Whom makest thou thyself? Jesus answered: If I give glory to myself, this glory is nothing: it is the father, who giveth me glory; whom ye affirm to be your
55. God, though ye know him not: but I know him; and, if I say, that I know him not, I shall be like unto you, a liar: but I do know him, and keep his
56. word. Your father Abraham earnestly longed to
57. see this my day: and he saw *it*, and was glad. Then said the Jews unto him: Thou art not yet
58. fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily verily, I say unto you, before Abraham was born, I am *he*. Then they took up stones to throw at him; but Jesus screened himself by passing through the midst of them, and so went out of the temple.



- Ch. ix. And, as he was passing along, he saw a man,  
 v. 1, 2. *who had been* blind from his birth. And the disciples asked Jesus, saying: Master, who sinned? this  
 3. man, or his parents? that he was born blind. Jesus answered: Neither *was he blind* for his own sin, nor that of his parents, but that the works of God  
 4. might be manifested in him. I must work the works of him, who sent me, while it is day; for  
 5. night is coming, when no one can work. As long as I am in the world, I am a light to the world.  
 6. When he had said this, he spat on the ground, and made clay of the spittle, and spread the clay upon the eyes of the blind man; and said unto him: Go  
 7. wash thine eyes in the bath of Siloam, [*which means sent.*] So he went and washed his eyes, and came *back*  
 8. with his sight. Upon this the neighbours, and they, who had seen him before, when he used to beg, said: Is not this he, that used to sit begging?  
 9. Some said, It is he; others, It is like him; *but* he  
 10. said himself, I am *he*. Then said they unto him: How were thine eyes opened? He answered and  
 11. said: A man, called Jesus, made clay, and anointed mine eyes with *it*; and said unto me, Go to the bath of Siloam, and wash thine eyes: so I went; and, after washing them, received sight.  
 12. Then said they unto him: Where is that *man*? He saith: I do not know.  
 13. So they bring to the Pharisees him, that had  
 14. been blind. Now it was a sabbath-day, on which Jesus had made the clay, and opened his eyes.  
 15. And the Pharisees also were asking him, how he had received his sight. But he said unto them: He put clay upon mine eyes, and I washed *them*, and  
 now

Ch. ix. now see. Upon this, some of the Pharisees said :

v. 16. This man is not from God, because he keepeth not the sabbath-day. Others said : How can a man, that is a sinner, do such miracles ? And there was a division among them.

17. They say unto the blind man again : What sayest thou of him, inasmuch as he hath opened thine

18. eyes ? And he said : That he is a teacher. But the Jews would not believe, that he had been blind and received his sight, 'till they called his parents,

19. and askt them, saying : If this be your son, who, ye say, was born blind ; how doth he now see ?

20. His parents answered and said : We know, that

21. this is our son, and that he was born blind ; but by what means he now seeth, we know not : or who opened his eyes, we know not : he is of age ; ask

22. him : let him speak for himself. His parents spake thus, because they feared the Jews : for the Jews had agreed already, that, if any man confest *Jesus* to be the Christ, he should be forbidden the syna-

23. gogue. Therefore said his parents : He is of age, ask him.

24. Then *the Pharisees* called a second time the man, who had been blind ; and said unto him : Give God *the* praise ; we know, that this man is a sin-

25. ner. Then *the man* answered and said : Whether he be a sinner, *or no*, I know not : one thing I know,

26. that I was blind *once*, *but* now see. And they said to him again : What did he to thee ? How did he

27. open thine eyes ? He answered them : I have told you already, but ye did not regard *me*. Why do ye wish to hear it again ? Are ye also desirous to

28. become his disciples ? Then they reviled him, and said :

Ch. ix. said: Thou mayest be his disciple: but we are  
 v. 29. disciples of Moses. We know, that God spake to  
 Moses; but we do not know, whence this *man* came.

30. The man answered and said unto them: This one  
 thing is wonderful indeed, that ye know not  
 whence he came, though he hath opened mine

31. eyes. Now we know, that God heareth not sin-  
 ners; but heareth the man, who reverenceth him,

32. and doeth his will. Never was it heard yet, that

33. any one opened the eyes of a man born blind. If  
 he were not from God, he could have done no *such*

34. thing. They answered and said unto him: Thou  
 wert altogether born in sins, and dost thou teach

35. us? And they sent him away with contempt. Je-  
 sus, after hearing that they had sent him away  
 with contempt, met with him, and said unto him:

36. Dost thou believe on the son of God? He answer-  
 ed and said: Who is he, master, that I may be-

37. lieve on him? Jesus said unto him: It is he, whom

38. thou both seest, and *hearest* talking with thee. Then  
*the man* said: I believe, master! and fell down be-

39. fore him. Then Jesus said: For punishment am I  
 come into this world; that they, who see, may be-

40. come blind, while the blind receive sight. And  
 some of the Pharisees, who were with him, hearing

41. this, said unto him: Are we then blind? Jesus said  
 unto them: If ye were blind, ye would have had  
 no sin; but since ye say, We see; therefore your  
 sin remaineth.

Ch. x. Verily verily, I say unto you, he, who goeth not

v. 1. into the sheep-fold by the door, but some other way,  
 by climbing up, the same is a thief and a murder-

er.



Ch. x. er. But he, who goeth in by the door, is the shep-  
 v. 2, 3. herd of the sheep. To him the porter openeth,  
 and the sheep hear his voice; and he calleth his  
 4. own sheep by name, and leadeth them out. And,  
 when he hath brought his own sheep out, he goeth  
 before them, and the sheep follow him, for they  
 5. know his voice. But a stranger will they not fol-  
 low, but will flee from him; for they know not  
 6. the voice of strangers. This parable Jesus spake  
 unto them: but they understood not what he was  
 saying.

7. Then said Jesus unto them again: Verily verily,  
 8. I say unto you, I am this door of the sheep. All,  
 that have come in my name, are thieves and mur-  
 9. derers; but the sheep did not hear them. I am  
 the door: through me if any *sheep* enter, it will be  
 safe; and may come in and go out, and find pas-  
 10. ture. The thief only cometh to steal, and to kill,  
 and to destroy: I am come, that *the sheep* may have  
 11. life, and abundance of all good things. I am the  
 good shepherd: the good shepherd exposeth his  
 12. life for the sheep. But, when he that is not the  
 shepherd, nor the owner of the sheep, but a hire-  
 ling, seeth the wolf coming, he leaveth the sheep,  
 and fleeth; and the wolf seizeth and scattereth the  
 13. sheep. The hireling fleeth, because he is a hire-  
 14. ling, and careth not for the sheep. I am the good  
 shepherd; and know my sheep and am known by  
 15. them, as the father knoweth me and I know the  
 16. father: and I lay down my life for the sheep. And  
 I have other sheep, which are not of this fold: those  
 also must I bring, and they will hear my voice, and  
*both* will become one fold *under* one shepherd.

There-

Ch. x. Therefore my father loveth me, because I lay down  
v. 17, 18. my life to receive it again. No one taketh it from  
me ; but I lay it down of myself. I have a com-  
mission to lay it down, and I have a commission to  
receive it again. This charge I received from my  
father.

19. So there was a division again among the Jews  
20. because of these sayings. Then many of them said:  
He hath a dæmon, and is mad : why listen ye to  
21. him ? Others said : These are not the words of a  
dæmoniac : can a dæmon open the eyes of the  
blind ?

22. Now it was at Jerusalem the festival of dedica-  
23. tion ; and, the weather being rainy, Jesus was walk-  
24. ing about in the temple in Solomon's porch. So  
the Jews came about him, and said unto him : How  
long wilt thou kill us with doubt ? If thou be the  
25. Christ, tell us plainly. Jesus answered them : I  
have told you, but ye do not believe me. These  
works, which I am doing in my father's name,  
26. bear testimony to me. But ye believe not : for ye  
27. are not of my sheep : my sheep, as I told you, hear  
my voice, and I know them, and they follow me :  
28. and I give unto them everlasting life, and they  
shall never be destroyed ; and no one shall tear them  
29. from my hand. My father, who gave *them* to me,  
is greater than all ; and no one is able to pluck  
30. them out of my father's hand. I and the father are  
31. one *thing*. Then the Jews took up stones again  
32. to throw at him ; and Jesus said unto them : Many  
good works have I shewn you from my father : for  
33. which of those works would ye stone me ? The  
Jews answered him and said : We are not stoning  
thee

Ch. x. thee for a good work, but for a wicked speech ; because thou, who art a man, makest thyself God.

34. Jesus answered them : Is it not written in your law,

35. *I said ye are gods ?* If he called them gods, unto whom the word of God came, and this scripture

36. cannot be set aside ; do ye say that I, whom the father sanctified for his apostle to the world, speak

37. wickedly, because I called myself a son of God ? If I perform not the works of my father, believe

38. me not : but, if I do *perform them*, though ye believe not me, believe the works ; that ye may know and believe the father to be in me, and me in him.

39. Therefore the Jews were seeking again to lay hold on him ; but he escaped out of their hand,

40. and went away again to the side of *the river* Jordan, to the place where John at first was baptising : and

41. continued there. And many came unto him, and said : John indeed performed no miracle ; but all

42. things, spoken by John of this *man*, were true. And many there believed in him.

Ch. xi. Now one Lazarus of Bethany, the town of Mary v. 1, 2. and Martha her sister, was sick. This was the same

Mary, that anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Laza-

3. rus was sick. Therefore these sisters sent unto *Je-* *sus*, saying : Master, behold ! thy friend is sick.

4. When Jesus heard *this*, he said : This sickness is unto death only for the glory of God, that the son

5. of God may be glorified thereby. Now Jesus loved

6. Martha and her sister and Lazarus ; and remained, after hearing of the sickness of *Lazarus*, in the place

7. where he was, two days : and afterwards said to his



Ch. xi. his disciples : Let us go again into Judea. His

v. 8. disciples say unto him : Master, the Jews were seeking just now to stone thee ; and art thou going

9. thither again ? Jesus answered : Are not there twelve hours in the day ? If a man walk by day, he stumbleth not, because he seeth the light of this

10. world : but, if he walk by night, he doth stumble,

11. because the light is not in *the world*. After speaking thus, he saith further to his disciples : Our friend Lazarus is asleep ; but I am going to awak-

12. en him. Then said his disciples : Master, if he be

13. asleep, he will do well. Jesus meant that he was dead ; but they supposed him to be speaking of

14. customary sleep. Then said Jesus unto them plain-

15. ly : Lazarus is dead ; and I am glad, that I was not there, for your sakes, that ye may believe. But

16. let us go to him. Then said Thomas, who was called Didymus, to his fellow-disciples : Must we also go, and expose ourselves to destruction with him ?

17. So Jesus went, and found that *Lazarus* had been

18. already four days in the tomb. Now Bethany was nigh unto Jerusalem, about fifteen furlongs

19. off : and many of the Jews had come to Martha and Mary, to comfort them concerning their bro-

20. ther. As soon then as Martha heard, that Jesus was coming, she went to meet him ; but Mary

21. continued in the house. Then said Martha to Je-

22. sus : Master, if thou hadst been here, my brother

23. had not died : but I know, that even now, what-

soever thou shalt ask of God, God will give *it* thee. Jesus saith unto her : Thy brother will rise up again.

24. Martha saith unto him : I know, that he will rise

- Ch. xi. up again at the resurrection in the last day. Jesus  
v. 25. said unto her: I am the resurrection unto life. He,  
who believeth on me, though he be dead, will  
26. live: and no man living, who believeth on me,  
27. will die for ever. Dost thou believe this? She  
saith unto him: Yea, master: I believe, that thou  
art the Christ, the son of God; *that thou art* he,  
28. who was to come into the world. And, when she  
had said this, she went away, and called her sister  
Mary, saying to her secretly: The teacher is come,  
29. and asketh for thee. As soon as she heard *this*, she  
30. riseth up quickly, and goeth to him. Now Jesus  
was not yet come to the village, but was at the  
31. place, where Martha met him. So, when the Jews,  
who were with Mary in the house, comforting her,  
saw how hastily she rose up and went out, they  
followed her; saying: She is going to the tomb, to  
32. weep there. But, as soon as Mary was come  
where Jesus was, and saw him, she fell at his feet,  
and said unto him: Master, if thou hadst been here,  
33. my brother would not have died. When Jesus,  
therefore, beheld her weeping, and the Jews, who  
had come with her, weeping also; he earnestly  
constrained himself, and struggled with his feel-  
34. ings, and said: Where have ye laid him? They say  
35. unto him: Master, come and see. Jesus wept.  
36. Then said the Jews: Behold! how he loved him!  
37. But some of them said: Could not this man, who  
opened the eyes of the blind *man*, have also hin-  
38. dered this *man's* death? Then Jesus, endeavouring  
again to restrain himself, cometh to the tomb;  
which was a cave; and a stone was lying against  
39. it. Jesus saith: Take away the stone. Martha,  
the

Ch. xi. the sister of the dead man, saith unto him: Master, by this time he stinketh: for this is his fourth day.

40. Jesus saith unto her: Did I not tell thee, that, if thou wilt believe, thou shalt see the glory of God?

41. So they took away the stone from the place, where the dead man was laid. Then Jesus lifted up *his* eyes to heaven, and said: Father, I thank thee for

42. hearing me: and I knew, that thou always hearest me: but, because of this multitude about me, I said this; that they may believe, that thou hast

43. sent me. And, when he had thus spoken, he cried

44. with a loud voice: Lazarus, come forth! And the dead man came forth, bound hand and foot with burial-cloaths; and his face was bound about with a napkin. Jesus saith unto them: Set him free, and let him go.

45. Upon this, many of those Jews, who had come to Mary, and saw what Jesus had done, believed

46. on him. But some of them went to the Pharisees,

47. and told them what Jesus had done. Then the chief priests and the Pharisees assembled a council, and said: What are we about? for this man is do-

48. ing many miracles. If we let him alone thus, all will believe on him; and the Romans will come

49. and destroy both this place and our nation. But one of them, *named* Caiaphas, who was high-priest

50. that year, said unto them: Are ye so entirely without understanding, as not to consider, that it is bet-

51. ter for one to die for this people, than for the whole nation to be destroyed? And this he said

not of his own accord; but, being high-priest that year, he prophesied, that Jesus would die for that

52. nation: and not for that nation only, but that he



Ch. xi. might gather together the children of God also,  
 v. 53. which were scattered abroad, into one place. So  
 from that day they consulted how they might kill  
 54. *Jesus*. *Jesus*, therefore, walkt no more openly a-  
 mong the Jews; but departed thence unto a coun-  
 try near the wilderness, to a city called Ephraim;  
 and continued there with his disciples.

55. Now, when the passover of the Jews was at hand,  
 many went up to Jerusalem out of that country  
 56. before the passover, to purify themselves. So *the*  
*people* were seeking *Jesus*, and saying to each other  
 as they stood in the temple: What think ye? that  
 57. he will not come to this festival? Now both the  
 chief priests and the Pharisees had given orders,  
 that, if any one knew where *Jesus* was, he should  
 discover *him*, that they might lay hold on him.

Ch. xii. Then *Jesus*, six days before the passover, came  
 v. 1. to Bethany, where *Lazarus* was; whom he had  
 2. raised from the dead. Now there they made him  
 a supper; and *Martha* was waiting, and *Lazarus*  
 3. sitting at table with him: when *Mary* took a  
 pound of perfumed ointment, pure *and* very cost-  
 ly; and anointed the feet of *Jesus*, and wiped his  
 feet with her hair: and the house was filled with  
 4. the scent of the perfume. Upon this, one of his  
 disciples, *Judas Iscariot*, *Simon's son*, who after-  
 5. wards delivered him up, saith: Why was not  
 this ointment, *worth* three hundred pence, sold and  
 6. given to the poor? Now he said this, not because  
 he cared for the poor, but because he was a thief,  
 and kept the purse, and used to steal what was put  
 7. therein. Then said *Jesus*: Let her alone: she  
 kept

Ch. xii. kept it for this day, to embalm me. For the poor

v. 8. ye have always with you, but me ye have not always.

9. Now the Jews, knowing that *Jesus* was there, came in great numbers; not because of *Jesus* only, but to see *Lazarus*, whom he had raised from the

10. dead. But the chief priests had determined to kill

11. *Lazarus* also: for many of the Jews were constantly withdrawing because of him, and believing on *Jesus*.

12. On the next day, a great multitude, which had come to the festival, hearing that *Jesus* was coming

13. towards *Jerusalem*, took branches of palm-trees, and went out to meet him; and kept crying, *Hosanna!* Blessed be he, who cometh in the name of the

14. Lord! the king of *Israel*! And *Jesus*, having procured a young ass, sat upon it; as it is written:

15. *Fear not, daughter of Sion! behold! thy king is coming,*

16. *sitting on an ass's colt.* Now of these things his disciples were not aware at first; but, after *Jesus* was glorified, they called to mind, that these things were written of him, and had been done unto him.

17. Now the multitude, which was with *Jesus* there, had been constantly testifying, that he called *Lazarus* out of the tomb, and raised him from the dead.

18. For this cause also the multitude went to meet him, having heard that he had done this miracle.

19. Then the Pharisees said among themselves: Do ye see, that we avail nothing? Lo! the world is gone after him.

20. And there were some Greeks among those, that

21. had come up to worship at the festival: these ac-

- Ch. xii. cordingly came up to Philip, who *was* of Bethsaida in Galilee, and askt him, saying: Sir, we wish to
22. see Jesus. Philip cometh and telleth Andrew;
23. and again Andrew and Philip tell Jesus. And Jesus answered them, and said: The hour is come
24. for the son of man to be glorified. Verily verily, I say unto you, unless this grain of wheat die, when it hath fallen into the ground, it remaineth *but* a single grain: but, if it die, it bringeth forth much fruit.
25. He, who loveth his life, will lose it: but he, who hateth his life in this world, will keep it unto life eternal.
26. If any one will serve me, let him follow me; and, where I am, there also let my servant be: and, if any one serve me, my father will reward him.
27. Now is my soul troubled: yet how shall I say, Father! save me from this hour! when for this cause
28. I am come; for the sake of this very hour? Therefore, O! father, glorify thy name. Upon this, there came a voice from heaven: I have both glorified *it*, and will glorify *it* again. Now, when the
29. multitude, that was there, heard *it*; some said, It thundered: others said; An angel spake to him.
30. Jesus said: This voice came not because of me,
31. but for your sakes. Now will this world pass sentence; now will the ruler of this world be scorn-
32. fully rejected; and, after I have been lifted up from the ground, I shall draw all *men* to myself:
33. (now hereby he meant to signify the death, by
34. which he was going to die.) The multitude answered him: We have heard out of the law, that the Christ continueth for ever: why dost thou say then, that the son of man must be lifted up? Who
35. is this son of man? Then Jesus said unto them:
- But



Ch. xii. But a little time longer the light is with you :  
 whilst ye have the light, walk *in it*, lest darkness  
 come upon you ; for he, who walketh in darkness,  
 36. knoweth not whither he is going. Whilst ye have  
 this light, trust in this light, that ye may be sons of  
 light.

After Jesus had spoken these things, he went  
 away, and shewed himself in public no more unto  
 37. them. But, though he had done so many miracles  
 38. in their sight, they did not believe on him ; (so that  
 these words of Esaiah the prophet were fulfilled :  
*Lord, who believed our report ? and to whom was the*  
 39. *arm of the Lord made manifest ?* And of their unwill-  
 ingness to believe, Esaiah had spoken in another  
 40. place : *He blinded their eyes, and darkened their heart ;*  
*so that they saw not with their eyes, nor understood with*  
 41. *their heart, nor turned, that I might heal them.* These  
 things said Esaiah, when he saw the glory of God,  
 42. and spake of him) though indeed many even of the  
 rulers believed on him ; but, because of the Phari-  
 sees, did not acknowledge *him*, that they might not  
 43. be removed from the synagogue : for they loved  
 the praise of these men better than the praise of  
 God.

Then Jesus cried out, and said : He, who believ-  
 eth on me, believeth not *so much* on me, as on him,  
 45. who sent me : and he, who seeth me, seeth him  
 46. who sent me. I am come a light into the world ;  
 that, whosoever believeth on me, he may not con-  
 47. tinue in darkness. And, if any one listen not to  
 these words of mine, nor believe them, I judge him  
 not ; (for I came not to judge the world, but to  
 48. save the world) *inasmuch as* he, who rejecteth me,

Ch. xii. and receiveth not these words of mine, *already* hath  
 one to judge him ; *for* this doctrine, which I have  
 49. spoken, will judge him in the last day : because I  
 spake not from myself ; but the father, who sent  
 me, gave me instruction what I should command,  
 50. and what I should teach. And I know that this  
 instruction is everlasting life : whatsoever, there-  
 fore, I speak, I speak *it* according to the command-  
 ment, which my father gave me.

Ch. xiii. Now Jesus knew before the festival of the pass-  
 v. 1. over, that the hour of his departure from this world  
 to the father was come ; and, having loved his  
 own, *who were with him* in the world, he shewed  
 2. his love for them at the last. So *Jesus*, when sup-  
 per-time was come, (the devil having already en-  
 tered the heart of Judas Iscariot, that he might de-  
 3. liver *Jesus* up) knowing that the father had given  
 all things into his hands, and that, as he came  
 4. from God, he was going away to God ; arose from  
 supper, and laid aside his upper garment, and took  
 5. a towel, and girt himself with it. After this, he  
 poureth water into the bason ; and began to wash  
 the feet of the disciples, and to wipe *them* with the  
 6. towel, wherewith he had girded himself. Now,  
 when he cometh to Simon Peter, Simon saith unto  
 7. him : Master, art thou going to wash my feet ? Je-  
 sus answered and said unto him : Thou knowest  
 not, what I am doing, now ; but thou wilt know,  
 8. when I have done. Peter saith unto him : Thou  
 shalt never wash my feet. Jesus answered him : If  
 I do not wash thee, thou hast no part with me.  
 9. Simon Peter saith unto him : Master, not my feet  
 only,

Ch. xiii. only, but my hands also and my head. Jesus saith

v. 10. unto him : *As* he, who hath bathed himself, needeth only to wash his feet, because he is clean all

11. over ; so are ye clean, but not all *of you*. For he knew, who was going to deliver him up ; there-

12. fore he said, Ye are not all clean. So, after washing their feet and putting on his garment, he sat down again, and said unto them : Consider what I have

13. been doing for you. Ye say unto me, O ! teacher ;

14. and, O ! master : and ye say well ; for *so* I am. If I then, *your* master and teacher, have washen your

15. feet, ye ought also to wash one another's feet : for I have given you an example, that ye may do as I

16. have done to you. Verily verily, I say unto you, a servant is not greater than his master ; nor an

17. apostle greater than he, who sent him. If ye know

18. these things, happy are ye, if ye do them. I speak not of you all ; I know whom I chose for myself :

but hereby is the scripture fulfilled, *He, that is eating of the same loaf with me, hath lifted up his heel against*

19. *me*. I tell you before *this* cometh to pass, that, when it is come to pass, ye may believe that I am *he*.

20. Verily verily, I say unto you, whoso receiveth him, whom I send, *he* receiveth me ; and, whoso receiveth me, *he* receiveth him, who sent me.

21. After Jesus had said these things, he was troubled within himself, and declared, saying : Verily verily, I say unto you, one of you will deliver me

22. up. Then the disciples kept looking at each other,

23. doubting whom he meant. Now that disciple, whom Jesus used to love, had placed himself at the

24. breast of Jesus : to him therefore Simon Peter beckoned, that he should ask Jesus whom he meant.

Then



Ch. xiii. Then he, who was placed at the breast of Jesus,  
v. 25, 26. saith unto him : Master, which is it ? Jesus answer-

eth : It is he, to whom I shall give the piece that  
I am going to dip. Then he dipt in the piece, and  
gave it to Judas Iscariot, the *son of* Simon. And,  
27. after *receiving* the piece, Satan went into him. Then  
saith Jesus unto him : What thou meanest to do,  
28. do immediately. (Now no one at the table knew  
29. for what he said this unto him. Some thought,  
that, as Judas kept the purse, Jesus had said to  
him, Buy what we want for the festival : or *had*  
30. *told him* to give something to the poor.) Accord-  
ingly, as soon as he received the piece, he went  
out : and it was night.

31. So, when he was gone out, Jesus saith : Now  
hath the son of man been glorified, and God been  
32. glorified in him. Since God hath been glorified in  
him, he will also receive glory of himself from God,  
33. and will immediately receive it. Little children,  
but a little time longer shall I be with you. Ye  
will seek me ; and, as I told the Jews, I tell you  
34. also, whither I am going, ye cannot come. Now  
I give a new commandment to you about loving  
one another ; That, as I loved you, ye also love  
35. one another. By this will all *men* know, that ye are  
my disciples, if ye have *this* love one to another.  
36. Simon Peter saith unto him : Lord, Whither art  
thou going ? Jesus answered him : Whither I am  
going, thou canst not accompany me now, but thou  
37. wilt follow me afterwards. Peter saith unto him :  
Master, why cannot I go with thee now ? I will lay  
38. down my life for thy sake. Jesus answered him :  
Wilt thou lay down thy life for my sake ? Verily  
verily,

Ch. xiii. verily, I say unto thee, the cock will not crow, 'till thou hast denied me thrice.

Ch. xiv. Let not your heart be troubled. Put your trust

v. 1, 2. in God ; put your trust also in me. In my father's

3. house are many mansions : behold ! I tell you ; I am going to prepare a place for you ; and, when I have been to prepare a place for you, I will come again, and receive you to myself ; that, where I

4. am, ye may be also. And, whither I am going, ye

5. know, and the way ye know. Thomas saith unto him : Master, we know not whither thou art go-

6. ing ; and how can we know the way ? Jesus saith unto him : I am the way of truth and life : no one

7. cometh to the father but through me. If ye had known me, ye would have known my father also :

8. and ye very soon will know him, and see him. Philip saith unto him : Master, shew us the father, and

9. we will be satisfied. Jesus saith unto him : Do ye not know me, when I have been with you so long a time ? He, who seeth me, Philip, seeth the father :

10. why then dost thou say, Shew us the father ? Believest thou not, that I am in the father, and the father in me ? These words, which I am speaking to you, I speak not from myself, but my father *speaketh them* : these works *also the father*, who is in

11. me, doeth. Believe me, *when I say*, that I am in the father, and the father in me : if not, believe

12. me for the sake of these very works. Verily verily, I say unto you, he, who believeth on me, will *not only* do these works, which I am doing, but will do greater *works* than these, because I am

13. going to my father ; and, whatsoever ye shall ask in my

- Ch. xiv. my name, that I will do. Whatsoever, *I say*, ye  
 v. 14. shall ask in my name, so that the father may be  
 15. glorified in the son, I will do *it*. If ye love me,  
 16. keep my commandments; and I will ask the fa-  
 ther, and he will give you another advocate, to  
 17. continue with you for ever; *even* the spirit of  
 the truth: whom the world will not receive, be-  
 cause *the world* can neither discern nor know him;  
 but ye will know him, because he will abide with  
 18. you, and be in you. I will not leave you orphans:  
 19. I am coming to you in a little time; and, though  
 the world will no longer discern me, ye will dis-  
 20. cern, that I live, and that ye will live also. In  
 that day ye will be convinced, that I am in my fa-  
 21. ther, and ye in me, and I in you. Who so holdeth  
 and keepeth my commandments, he it is, who  
 loveth me: and ~~he~~, who loveth me, will be loved  
 by my father; and I will love him, and manifest  
 22. myself unto him. Judas (not Iscariot) saith unto  
 him: Master, whence cometh it, that thou wilt  
 manifest thyself unto us, and not unto the world?  
 23. Jesus answered and said unto him: If any one love  
 me, he will keep my doctrine; and my father will  
 love him, and we will come unto him, and take up  
 24. our abode with him. He, who loveth me not,  
 keepeth not my doctrine; though indeed the doc-  
 trine, which ye hear, is not mine, but the father's  
 25. who sent me. Thus far have I spoken to you,  
 26. whilst I continue with you: but that holy spirit,  
 the advocate, which the father will send in my  
 name, will teach you all things, and remind you  
 27. of whatsoever I have told you. Peace I leave with  
 you; my peace I give unto you: *though* I give not  
 untoq



Ch. xiv. unto you such *peace* as the world giveth, let not your  
 v. 28. heart be troubled, nor dismayed. Ye heard what I  
 was saying to you: I am going, but I shall come again  
 unto you. If ye loved me, ye would have rejoiced *at*  
*this*, because I am going to the father; for the father  
 29. is greater than I. And now I tell you before it come  
 to pass, that, when it is come to pass, ye may be-  
 30. lieve. I will not say much more unto you now:  
 31. for the ruler of this world is coming; and I have  
 nothing now to do, but to convince the world that  
 I love the father, and do as he commanded me.  
 Arise: let us go hence.

Ch. xv. I am the true vine, and my father is the hus-  
 v. 1, 2. bandman. Every branch of mine, which beareth  
 no fruit, he will take away; but every branch,  
 which beareth fruit, he will prune, that it may bear  
 3. more fruit. Ye are now *like* pruned *branches*, be-  
 cause of the doctrine, which I have spoken unto  
 4. you: continue *therefore* in me, and I *will* continue  
 in you. As the branch cannot bear fruit, unless it  
 continue on the vine; so cannot ye, unless ye con-  
 5. tinue in me. I am the vine; ye *are* the branches.  
 He, who continueth in me, and I in him, the same  
 beareth much fruit: but, separated from me, ye  
 6. can bear no *fruit* at all. Whosoever continueth  
 not in me, he will be thrown away like the wither-  
 ed branch; and such are gathered together, and  
 7. cast into a fire to be burned. If ye continue in  
 me, and my declarations continue in you; what-  
 8. soever ye shall ask, *that* will be done for you. This  
 is the will of my father, that ye bear much fruit,  
 9. and be my disciples. As the father loved me, I

Ch. xv. also loved you : continue in my love. By keep-  
 v. 10. ing my commandments, ye will continue in my  
 love ; as I have kept my father's commandments,  
 11. and *thereby* continue in his love. These things  
 have I spoken unto you, that the joy, which I have  
 of you, may continue ; and that your joy may be  
 12. complete. This is that commandment of mine ;  
 13. That ye love one another, as I loved you. No one  
 can shew his love more, than by laying down his  
 14. life for his friends. Ye will be my friends, if ye  
 15. do what I command you. I no more call you ser-  
 vants ; for the servant knoweth not what his mas-  
 ter is doing : but I call you friends, because I have  
 made known unto you all that I heard from my  
 16. father. Ye chose not me, but I chose you ; and I  
 placed you *on the vine*, that ye may go on bearing  
 fruit and this fruit may continue : that, whatso-  
 ever ye shall ask the father in my name, he may  
 17. give it you. These *things* I *again* command you,  
 18. that ye love one another. If the world hateth you,  
 consider, that it hath hated me more than you.  
 19. If ye had been of the world, the world would have  
 loved it's own : so, because ye are not of the  
 world, but I chose you for myself out of the world,  
 20. therefore the world hateth you. Remember the  
 declaration which I gave you ; A servant is not  
 greater than his master. *Therefore*, since they revil-  
 ed me, they will revile you also ; since they despis-  
 21. ed my doctrine, they will despise your's also. But  
 all these things will my name bring upon you, be-  
 22. cause they know not him, who sent me. If I had  
 not come and spoken unto them, they would not  
 have had sin ; but now they have no excuse for  
 this

Ch. xv. this sin. He, who hateth me, hateth my father  
 v. 23, 24. also. If I had not done among them such works  
 as no other ever did, they would not have had sin :  
 but now, though they have seen *these works*, they  
 25. hate both me and my father. But thus is fulfilled  
 the saying written in their law: *They hated me*  
 26. *without a cause*. Now, when the advocate is come,  
 whom I will send unto you from the father, *even*  
 that spirit of truth, which goeth forth from the fa-  
 27. ther; he will be a witness to me: and ye also are  
 witnesses: because ye have been with me from the  
 beginning.

Ch. xvi. These things have I spoken unto you, that ye  
 v. 1, 2. may not fall off from me. They will drive you  
 from their synagogues: yea, a time is coming,  
 when, whosoever killeth you, *he* will think, that  
 3. he is offering a religious service unto God. Now  
 these things will they do unto you, because they  
 4. know neither the father nor me. But I have  
 spoken these things unto you, that, when the time  
 is come, ye may remember, that I told you of  
 5. them. But I did not tell you them before, because  
 I was with you: but now I am going to him who  
 6. sent me. Yet none of you asketh me, Whither art  
 thou going? but, because I say these things unto  
 7. you, sorrow hath filled your heart. But (I tell you  
 the truth) it is better for you that I go away: for,  
 if I go not away, the advocate will not come unto  
 8. you; but, if I do go, I will send him to you. And,  
 when he is come, he will reprove the world con-  
 cerning sin, and concerning righteousness, and  
 9. concerning justice. Concerning sin, because they  
 6 believe



Ch. xvi. believe not on me : concerning righteousness, be-  
 v. 10. cause I am going to my father, and ye see me no  
 11. more : concerning justice, because the ruler of this  
 12. world is condemned. I have yet many things to  
 13. say unto you, but ye cannot bear them now : but,  
 when the advocate is come, *even* the spirit of truth;  
 he will guide you into all the truth : (for he will  
 not speak from himself, but will speak what he  
 shall have heard) the things now coming to pass,  
 14. he will explain unto you. He will glorify me ;  
 for he will receive of mine, and declare it unto  
 15. you. All, that the father hath, is mine : therefore  
 said I, He will receive of mine, and declare it un-  
 16. to you. A little while, and ye see me not : and,  
 on the other hand, a little while, and ye will see  
 17. me ; because I am going to the father. Upon this,  
 some of his disciples were saying to each other :  
 What is this, that he is telling us ? *A little while,*  
*and ye see me not : and, on the other hand, a little*  
*while, and ye will see me :* and *Because I am going to*  
 18. *the father.* Then said they : We know not what  
 this *little while*, which he is speaking of, can mean.  
 19. Upon this, Jesus, knowing that they were desirous  
 to ask him, said unto them : Are ye debating  
 among yourselves about what I said, *A little while,*  
*and ye see me not ; and, on the other hand, a little*  
 20. *while, and ye will see me ?* Verily verily, I say unto  
 you, ye will weep and lament ; but the world will  
 rejoice : and ye will be sorrowful ; but this sor-  
 21. row will be turned into joy. A woman in labour  
 hath sorrow, because her moment is come : but,  
 when she is delivered of the child, she remember-  
 eth no more the anguish, for joy that a man is  
 born

Ch. xvi. born into the world. And ye likewise have for-  
v. 22. row now; but, when I see you again, your heart  
will rejoice, and this joy no one will take from  
23. you. And in that day ye will have no need to  
ask me any thing: *for*, verily verily, I say unto you,  
whatsoever ye shall ask the father in my name, he  
24. will give *it* you. Hitherto ye have asked nothing  
in my name: ask, and ye will receive, so as to  
25. have your joy compleat. These things have I  
spoken to you in dark speeches; a time, however,  
is coming, when I will no longer speak to you in  
dark speeches, but will tell you plainly of the fa-  
26. ther. In that day ye will ask in my name: and I  
27. do not say, that I will ask the father for you; for  
the father himself loveth you, because ye love me,  
28. and believe that I came from God. I came forth  
from the father, and am come into the world: on  
the other hand, I am leaving the world, and going  
29. to the father. His disciples say unto him: Lo!  
now thou speakest plainly, without any dark  
30. speech at all. Now are we sure that thou know-  
est all things; and there is no need, that any one  
should ask thee *again*. By this we believe, that  
31. thou camest forth from God. Jesus answered  
32. them: Do ye now believe? Behold! a time is com-  
ing, yea is already come, when ye will each go  
your own way, and leave me alone: though I am  
33. not alone, because the father is with me. These  
things have I spoken unto you, that in me ye may  
have peace: in the world ye will have tribulation;  
but, be of good courage, I have overcome the  
world.

C. xvii. After Jesus had spoken these things, he lifted

- v. 1. up his eyes to heaven, and said : Father ! the hour is come : glorify thy son, that thy son also may
2. glorify thee, by giving eternal life to all, whom thou hast given him ; inasmuch as thou hast given
3. him authority over all flesh. Now this is that eternal life : that they may know thee *to be* the only true God, and Jesus, thy messenger, *to be* the
4. Christ. I have glorified thee upon the earth : I have finished the work, which thou gavest me to
5. perform. And therefore, father ! do thou glorify me with thyself by that glory, thine own *glory*, which
6. I had before the world was. I have manifested thy name unto the men, whom thou gavest me out of the world : they were thine, and thou gavest them to me, and they have kept thy word.
7. Now they know that all those things, which thou
8. gavest me, did come from thee : for the doctrines, which thou gavest me, I have given them ; and they have received them, and know certainly, that I came forth from thee ; and they believe, that thou
9. didst send me. I am asking with respect to them : I do not ask with respect to the world, but to them, whom thou gavest me ; because they are thine.
10. Indeed all things, that *are* mine, *are* thine ; and all things, that *are* thine, *are* mine : and I am glorified thereby. As I am no longer in the world, but they are in the world, and I am coming to thee ; preserve them, holy father ! whom thou gavest me, in thy name ; that they may be one, as we *are one*.
12. Whilst I was with them in the world, I preserved those, whom thou gavest me, in thy name : I kept



C. xvii. *them*, and not one of them is lost, but the son of  
 v. 13. mischief; whereby the scripture is fulfilled. And  
 these things I speak in the world; but now I am  
 coming to thee, that these may have their joy in  
 14. me completed. I have given them thy word, and  
 the world hated them, because they are not of the  
 15. world, even as I am not of the world. I do not  
 ask thee to take them out of the world, but to  
 16. preserve them from the evil one. *As* they are not  
 17. of the world, even as I am not of the world, pre-  
 pare them for thy truth. This doctrine of thine is  
 18. that truth. As thou sentest me into the world, so  
 19. send I them into the world. And for their sakes  
 do I devote myself *to thee*, that they may be pre-  
 20. pared for the truth. And I ask, not for these only,  
 but for those also, who will believe on me through  
 21. their word, that they all may be one; as thou, fa-  
 ther! *art* in me, and I in thee, that they also may  
 be one in us: that the world may believe, that  
 thou didst send me, and that thou gavest me the  
 22. glory, which I gave them: that they may be one,  
 23. even as we are one; I in them, and thou in me;  
 so as to be perfected in one; for the world to  
 know, that thou sentest me, and lovedst them as  
 24. thou lovedst me. Father! as to them, whom thou  
 gavest me; my desire is, that they also may be with  
 me, where I am; that they may behold my glory,  
 which thou gavest me, because thou lovedst me,  
 before the foundation of the world, righteous fa-  
 25. ther! And the world knew thee not, but I knew  
 thee; and these know, that thou didst send me:  
 26. and I have made known thy name unto them, and

C. xvii. will make it known; that the love, with which thou lovedst me, may be in them, and I in them.

C. xviii. When Jesus had thus spoken, he went forth  
 v. 1. with his disciples over the brook Cedron, where there was a garden; into which he and his disciples  
 2. went. Now Judas also, who delivered him up, knew the place: because Jesus often resorted thither  
 3. with his disciples. Then Judas, taking with him a band *of men*, and officers from the chief priests and Pharisees, cometh thither with lanterns and  
 4. torches and weapons. Jesus therefore, knowing all that was coming upon him, went forth, and  
 5. said unto them: Whom are ye seeking? They answered him: Jesus of Nazareth. Jesus saith unto them: I am *he*. Now Judas also, who delivered  
 6. him up, was with them. As soon, therefore, as *Jesus* said unto them, I am *he*; they went back, and  
 7. fell upon the ground. So he askt them again: Whom are ye seeking? And they said: Jesus of  
 8. Nazareth. Jesus answered: I told you, that I am *he*: if, therefore, ye are seeking me, let these go away: so as to fulfill this saying, which he had  
 9. spoken; Of them, whom thou gavest me, I lost  
 10. not one. Upon this, Simon Peter drew a sword, which he had with him, and smote the high-priest's servant, whose name was Malchus; and  
 11. cut off his right ear. Then said Jesus unto Peter: Put up that sword of thine into the sheath. Must I not drink the cup, which the father hath given me *to drink*?  
 12. So the band and the captains, and the officers of

C. xviii. of the Jews together, took Jesus and bound him;

v. 13. and carried him away to Annas first, father-in-law

14. to Caiaphas the high-priest that year. Now it was Caiaphas, who had told the Jews in council, that it was expedient for one man to die for the people.

15. Now Simon Peter and another disciple were following Jesus; and that disciple was known to the high-priest, and went in with Jesus into the

16. palace of the high-priest; but Peter stood by the door without. Upon this, that other disciple, who was known to the high-priest, went out, and spake to her, who kept the door; and brought in Peter.

17. Then the damsel, who kept the door, saith unto Peter: Art not thou also *one* of this man's disci-

18. ples? He saith: I am not. Now the servants and officers had made a fire, for it was cold, and were warming themselves: and Peter was also standing with them, and warming himself.

19. Then the high-priest askt Jesus about his disci-  
20. ples and his doctrine. Jesus answered him: I spake openly to the world: I taught constantly in the syna-

21. gogue and in the temple, whither the Jews resort from all quarters: and in secret have I spoken no-  
22. thing: why *then* dost thou ask me? ask those, that heard what I spake unto them: behold! they know

23. what I said. Now, when he had said this, one of the officers, who was standing by, struck Jesus on the face, saying: Dost thou answer the high-priest

24. thus? Jesus answered him; If I spake amiss, tell me what it was: but, if well, why dost thou smite

me? Now Annas had sent him bound to Caiaphas the high-priest.



- C. xviii. But Simon Peter was *still* warming himself;  
 v. 25. when *some of them* said unto him: Art not thou  
 also one of his disciples? He denied, and said: I  
 26. am not. One of the servants of the high-priest  
 (kinsman to him, whose ear Peter cut off) saith:  
 27. Did not I see thee in the garden with him? Upon  
 this Peter denied again; and immediately the cock  
 crew.
28. Then *the Jews* lead Jesus from Caiaphas to the  
 Prætorium, early in the morning; and they them-  
 selves went not into the Prætorium, that they  
 might not be defiled, but *be able* to eat the pass-  
 29. over. Pilate, therefore, went out unto them, and  
 said: What accusation do ye bring against this  
 30. man? They answered and said unto him: If he  
 were not a malefactor, we should not have deliver-  
 ed him up unto thee. Then said Pilate unto them:  
 31. Do ye take him, and punish him according to your  
 law. But the Jews said unto him: We are not  
 32. allowed to put any one to death: so that the say-  
 ing of Jesus was fulfilled, which signified by what  
 33. kind of death he was about to die. Then Pilate  
 went again into the Prætorium, and called to Je-  
 sus, and said unto him: Art thou the king of the  
 34. Jews? Jesus answered him: Dost thou say this  
 from thyself, or did others tell it thee of me? Pilate  
 35. answered: Am I a Jew? Thine own nation and  
 the chief priests delivered thee up unto me. What  
 36. hast thou done? Jesus answered: My kingdom is  
 not of this world: if my kingdom had been of this  
 world, then would my servants have contended,  
 that I might not be delivered up to the Jews: but  
 37. my kingdom is not hence. Upon this Pilate said  
 unto

C. xvi

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Ch. xi

v. 1, 2

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CH. 17

- C. xviii. unto him: So thou art a king then? Jesus answered: Thou sayest *truly*: I am a king. For this end was I born, and for this end I came into the world, that I might bear testimony to this truth. Every one, who is of this truth, listeneth to my voice.
38. Pilate saith unto him: What is truth *to me*? And, when he had said this, he went out again to the Jews, and said unto them: I find in him no fault
39. at all. As therefore, according to custom, I must release unto you one *prisoner* at the passover, do ye
40. wish me to release this king of the Jews? Upon which they all cried out again: Not him, but Barabbas. Now Barabbas was a murderer.

- Ch. xix. So Pilate then took Jesus and scourged *him*. And
- v. 1, 2. the soldiers platted a crown of thorns, and put *it* on his head, and clad him in a purple robe, and
3. kept saying, Hail! king of the Jews! and smiting
4. him with their hands. Then Pilate went out again, and saith unto them: Behold! I am bringing him forth unto you, to let you know, that I find no
5. fault in him. So Jesus came out, wearing the crown of thorns and the purple robe; and *Pilate*
6. said unto them: Behold! the man. Now, when the chief priests and the officers saw him, they cried out, Crucify *him*! crucify *him*! Pilate saith unto them: Do ye take him, and crucify *him*: for
7. I find no fault in him. The Jews answered him: We have a law; and by this law he is guilty of
8. death, for making himself a son of God. Now, when Pilate heard this saying, he was the more afraid;
9. and went again into the Prætorium, and saith unto Jesus: Whence art thou? But Jesus gave him

- Ch. xix. no answer. Then saith Pilate unto him : Wilt  
 v. 10. thou not speak unto me ? Dost thou not know,  
 that I have power to crucify thee, and have power  
 11. to let thee go ? Jesus answered : Thou wouldest  
 have had no power over me at all, unless it had  
 been given thee from above : therefore he, who  
 delivered me up unto thee, hath *the* greater sin.  
 12. Upon this Pilate was desirous to release him ; but  
 the Jews were crying out, If thou let this man go,  
 thou art not Cæsar's friend : every one, that setteth  
 13. himself up for a king, opposeth Cæsar. When Pilate  
 heard this, he brought Jesus out, and sat down on  
 the judgement-seat in a place called the Pavement,  
 14. but in Hebrew, Gabbatha. Now it was the pre-  
 paration of the paschal-*sabbath*, and about the sixth  
 hour ; when he said unto the Jews : Behold ! your  
 15. king. But they cried out, Put him to death ! put  
 him to death ! crucify him ! Pilate saith unto them :  
 Shall I crucify your king ? The chief priests an-  
 16. swered : We have no king but Cæsar. Then *Pilate*  
 delivered him up unto them, to be crucified : and  
 17. they took him with them, and led him away. So  
*Jesus* went forth, carrying his own cross, to a place  
 called the Place of a Skull ; but in Hebrew, Gol-  
 18. gotha : where they fastened him to the cross, and  
 two others with him ; one on each side, and Jesus  
 19. in the middle. Now Pilate also wrote a title, and  
 put it on the cross ; and this was the inscription :  
 JESUS OF NAZARETH, THE KING OF THE JEWS.  
 20. So many of the Jews read this title ; for the place,  
 where Jesus was crucified, was near the city : and  
 the inscription was in Hebrew, Greek, *and* Latin.  
 21. Then said the chief priests of the Jews to Pilate :  
 Write



Ch. xix. Write not, The king of the Jews ; but that he said,

v. 22. I am the king of the Jews. Pilate answered : What I have written, I have written.

23. Then the soldiers, after fastening Jesus to the cross, took his upper garment ; which they divided into four parts, one part for each soldier ; and his coat, which was woven without a seam from the top throughout. Then they said unto each other : Let us not tear it, but cast lots for it, whose it shall be : whereby this scripture was fulfilled, which saith ; *They parted my rayment among them, and cast lots for my vesture.* So these things the soldiers did.

25. Now the mother of Jesus, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene, had placed themselves by the cross of Jesus. Jesus therefore, seeing his mother, and the disciple, whom he loved, standing by *her*, saith unto his mother : Woman, behold ! thy son. Then saith he to that disciple : Behold ! thy mother. And from that time this disciple took her to his own home.

28. After this, Jesus, knowing that all *things* were now finished, fulfilled the scripture by saying, I thirst. For, upon this, some filled a sponge out of a vessel full of vinegar, that was there ; and, after putting a branch of hyssop about it, lifted it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished : and bowed down his head, and expired.

31. Now the Jews, because it was the preparation for the sabbath, that the bodies might not remain on the cross that sabbath, which was a great day, besought Pilate, that they might have their legs broken, and

Ch. xix. and be taken away. Accordingly, the soldiers

v. 32. came, and brake the legs of the first, and of the

33. other, that had been crucified with *Jesus*; but, when they came to *Jesus*, and saw that he was dead

34. already, they did not break his legs: but one of the soldiers with a spear pierct his side; and im-

35. mediately there came out blood and water. And he, who saw *this*, beareth testimony of *it*, that ye may believe: and this testimony of his is true; and

36. *Jesus* himself knoweth, that he speaketh truth. And hereby was that scripture fulfilled: *A bone of him*

37. *will not be broken.* And another scripture also saith: *They will look on him, whom they had pierced.*

38. Now after this, *Joseph of Arimathea*, a disciple of *Jesus*, (but secretly, for fear of the Jews) askt leave of *Pilate* to take away the body of *Jesus*: and when *Pilate* had given *him* leave, went and took

39. away the body of *Jesus*. And *Nicodemus* also came, (who went at the first to *Jesus* by night) and brought *with him* a mixture of myrrh and aloes,

40. about a hundred pounds' weight. So they took the body of *Jesus*, and wound it in linen cloaths with the spices, according to the custom of embalm-

41. ing among the Jews. Now in the place, where he was crucified, there was a garden; and in that garden, a new tomb, wherein no one had yet been

42. laid. There they laid *Jesus* therefore, because that tomb was nigh, and *that day* was the day of preparation to the Jews.

Ch. xx. Now on the first *day* of the week, *Mary Magda-*

v. 1. *lene* setteth out early in the morning, while it was yet dark, towards the tomb; and seeth the stone taken

Ch. xx. taken away from the tomb. So she comes running

- v. 2. to Simon Peter, and to that other disciple, whom Jesus loved ; and saith unto them : They have taken away *our* master out of the tomb, and we  
3. know not where they have laid him. Then Peter and that other disciple went out to go to the tomb ;  
4. and they both began running together ; and that other disciple outran Peter, and came first to the  
5. tomb, and stooped down, and saw the linen cloaths lying ; but did not go in. Then cometh Simon  
6. Peter after him, and went into the tomb ; and  
7. seeth the linen cloaths lying, and the napkin, that had been on the head *of Jesus*, not lying with the linen cloaths, but wrapped up in a place by itself.  
8. Then that other disciple, who came first to the  
9. tomb, went in also ; and saw, and believed : for they did not yet understand this scripture, that he  
10. must rise from the dead. And these disciples went home again.

11. Now Mary was standing by the tomb, on the outside, weeping ; and, as she wept, stooped down  
12. to look into the tomb ; and seeth two angels in white *rayment*, one sitting at the head, and the other  
13. at the feet, where the body of Jesus had lain. And they say unto her : Woman, why dost thou weep ? She saith unto them : Because they have taken away my master, and I know not where they have  
14. laid him. And, when she had said this, she turned herself back, and saw Jesus standing *by* ; but  
15. knew not, that it was Jesus. Jesus saith unto her : Woman, why art thou weeping ? Whom seekest thou ? She, supposing him to be the gardener, saith unto him ; Sir, if thou have carried him hence, tell

me



- Ch. xx. me where thou hast laid him ; and I will take him  
 v. 16. away. Jesus saith unto her : Mary ! She turned  
 herself, and saith unto him : Rabboni ! (which  
 17. means, my master !) Jesus saith unto her : Let me  
 alone *now*, for I am not yet going up unto my fa-  
 ther ; but go to my brethren, and say unto them :  
 I am going up to my father and your father, and  
 18. my God and your God. So Mary Magdalene went  
 and told the disciples, that she had seen the Lord ;  
 and *related* what he had said unto her.
19. Now, in the evening of that day, *which was* the  
 first *day* of the week ; the doors, where the disciples  
 were assembled, being shut for fear of the Jews ;  
 Jesus came and stood in the midst, and saith unto  
 20. them : Peace *be* unto you ! And, when he had  
 said this, he shewed them *his* hands and his side :  
 21. and the disciples rejoiced at seeing the Lord. Then  
 said Jesus to them again : Peace *be* unto you ! As  
 22. the father sent me, so send I you. And, upon say-  
 ing this, he breathed on *them*, and saith unto them :  
 23. Receive ye *the* holy spirit. Whosoever sins ye for-  
 give, they are forgiven them : whosoever *sins* ye  
 retain, they are retained.
24. But Thomas, called Didymus, one of the twelve,  
 25. was not with them when Jesus came. So, when  
 the other disciples said unto him, We have seen  
*our* master ; he said unto them, Unless I shall see in  
 his hands the print of the nails, and put my finger  
 into the print of the nails, and put this hand into  
 26. his side, I will not believe. And, eight days after,  
 while the disciples were again in the house, and  
 Thomas with them, Jesus came, when the doors  
 were shut, and stood in the midst, and said : Peace

Ch. xx. *be* unto you. Then saith he to Thomas : Bring

v. 27. hither thy finger, and feel my hands : and bring  
*hither* thy hand, and put *it* into my side : and be  
not *so* backward to believe, but be convinced. And

28. Thomas answered and said unto him : O ! my Lord !

29. and, O ! my God ! Jesus saith unto him : Because  
thou seest me, Thomas, dost thou believe ? Happy  
*are* they, who have not seen *me*, and yet believe !

30. Now Jesus performed in the presence of his dis-  
ciples many other miracles, which are not written

31. in this book : but these have been written, that ye  
may believe Jesus to be the Christ, the son of God ;  
and that, through this belief, ye may have life in  
his name.

Ch. xxi. After these things, Jesus shewed himself again

v. 1. to the disciples at the sea of Tiberias ; and thus did

2. he shew himself. Simon Peter, and Thomas called  
Didymus, and Nathanael of Cana in Galilee, and  
the *sons* of Zebedee, and two others of his disciples,

3. were together. Simon Peter saith unto them : I  
will go a-fishing. They say unto him : We also  
will go with thee. *So* they departed immediately,  
and went into the vessel ; but caught nothing that

4. night. And, when the morning was now come,  
Jesus was standing on the shore : but the disciples

5. knew not that it was Jesus. Then saith Jesus unto  
them : Children, have ye any thing here to eat ?

6. They answered him : No. And he said unto them :  
Cast the net on the right side of the vessel, and ye  
will find *something*. So they cast the net ; and now  
were not able to draw it for the multitude of fishes.

†

Then

- Ch. xxi. Then that disciple, whom Jesus used to love, saith  
 v. 7. unto Peter: It is *our* master. When Simon Peter heard that it was their master, he girt around *him* *his* upper coat, (for he was naked); and threw  
 8. himself into the sea. But the other disciples came in the boat, dragging the net *with* the fishes; for they were not far from land, about two hundred  
 9. cubits only. Now, when they had come upon the shore, they see a fire with a little fish upon it, and  
 10. a loaf. Jesus saith unto them: Bring *some* of the  
 11. fish, which ye have now caught. Simon Peter went into *the boat*, and drew to land the net full of great fishes, a hundred and fifty-three; and, though they  
 12. were so many, the net was not torn. Jesus saith unto them: Come *and* dine. Now none of his disciples ventured to ask him, Who art thou? knowing that it was the Lord. Then cometh Jesus, and taketh the loaf, and giveth *it* to them, and the  
 14. fish likewise. This was the third time, that Jesus had already shewn himself to his disciples, after he was raised from the dead.  
 15. So, when they had dined, Jesus saith to Simon Peter: Simon, *son* of Jonas, lovest thou me more than these *love me*? He saith unto *Jesus*: Yea, master: thou knowest that I love thee. *Jesus* saith  
 16. unto him: Feed my lambs. Again, he saith to him a second time: Simon, *son* of Jonas, lovest thou me? He saith unto *Jesus*: Yea, master: thou knowest that I love thee. Jesus saith unto him: Tend  
 17. my sheep. *Jesus* saith unto him the third time: Simon, *son* of Jonas, lovest thou me? Peter was grieved, that he should say the third time, Lovest thou me? and said unto *Jesus*: Master, thou knowest



Ch. xxi. est all things: thou knowest that I love thee. Jesus

v. 18. saith unto him: Feed my sheep. Verily verily, I say unto thee, when thou wert young, thou wert accustomed to gird thyself, and walk where it pleased thee; but, when thou shalt be old, thou wilt stretch out thy hands, and another will gird thee, and carry *thee* whither thou choofest not.

19. Now this saying was intended to signify by what death *Peter* would glorify God. And, after speak-

20. ing this, *Jesus* saith unto him: Follow me. Then *Peter* turned about, and saw the disciple, whom *Jesus* used to love, following; (who had also laid himself by the breast of *Jesus* at supper, and said: Master, which is he, who will deliver thee up?)

21. *Peter*, seeing him, saith unto *Jesus*: Master, and

22. what *will* this *man* do? *Jesus* saith unto him: If I wish him to stay 'till I come, what *is that* to thee?

23. Do thou follow me. Upon which, it was reported among the brethren, that this disciple would not die: but *Jesus* did not say, that he would not die; but, If I wish him to stay 'till I come, what is that to thee?

24. This is that disciple, who is giving his testimony by writing these things; and we know this testi-

25. mony to be true. Now there are also many other things, which *Jesus* did; but, if they were written every one, I do not think, that the world *even then* would receive the books, which should be written.

Amen.



## NOTES

ON

## ST. MATTHEW.

CHAP. i. ver. 1. Βίβλος γενέσεως : *a history of the life*. This translation of the phrase is placed, I think, beyond all possibility of dispute in my *Commentary on St. Matthew*, to which I shall refer. To those remarks add : *Castell's Lexicon Heptag.*—תולדות *sunt eventus, res gestæ, HISTORIÆ, accidentia*. The *Arabic* translator, at Gen. xxxvii. 2. for the *Hebrew* word just mentioned, *generations*, has one signifying the *transactions* or *events*; from the *verb* to *happen*, or *come to pass*. So דור in Is. liii. 8. And so *Irenæus* understood the phrase: see the old *Latin* version of that *father*, iii. 11. p. 222. ed. Oxon. So *Plutarch* ii. p. 312. ed. Xyl. Σιλουῖαν Ἀρῆς βίαταιμένος δορυ ἔδωκεν, τὴν ΓΕΝΕΣΙΝ τοῦ μελλόντος τιμῆσθαι φασκῶν ἐν ΑΤΤΩΙ ἀποκείσθαι. This meaning of the *Greek* word is well represented in that known verse of *Virgil*, *Æn.* viii. fin.

*Attollens humero famamque et FATA nepotum.*

V. 19. to divorce : ἀπολυσαι. I have used this word, though not native *English*, instead of the indefinite phrase *put away*. The word *divorce* is, I dare say, universally intelligible; and has, moreover, received a determinate application to this particular action, and to this only.

V. 23. they will call him. or he will be called : καλεσουσι. Upon this *Hebrew* idiom, see the note in my *Commentary*



on C. v. v. 11. and a remarkable instance, Luke xii. 20. It is of perpetual occurrence in the N. T. Less important variations, which I do not particularly notice, the reader will find accounted for in my *Commentary* abovementioned.

Ch. ii. v. 2. *rise*: ἐν τῇ ἀνατολῇ. This is certain, from the uniform usage of the word by the LXX and the evangelical writers in the *plural number*, when it stands indefinitely for the *east*, with but one exception. Compare Isaiah lx. 3. See also in the LXX, Jud. v. 31. Is. lx. 19. and Rev. viii. 2. The *Æthiopic* translator, who is often eminently serviceable, judiciously adopts this sense: *Quoniam vidimus stellam ejus in ORTU*. He is misrepresented by the editors of the *London Polyglott*. Compare the *Æthiopic* version of Psalm xlix. 2. — *Juvenus* also most explicitly coincides with me in this acceptance of the phrase: i. 232.

——— *seſe STELLÆ fulgentis AB ORTU*

*Admonitos veniſſe viam, quo ſupplīce dextrā*

*Exortum terris venerabile numen adorent.*

See too Hor. Apoll. i. 3. and others in abundance.

V. 4. ἐπυνθάνετο: literally *he was enquiring*: that is, “he continued to enquire;” he kept enquiring: which is more than ἐπύθετο: and the same may be remarked of ἐξέπορευετο, c. iii. v. 5. “continued to go out:” that is, in great numbers.

V. 16. *mocked*: that is *insulted*: ἐνεπαυχθη: so we constantly use *mockery*. The LXX employ the *Greek* word precisely in the same sense for the *Hebrew* קִנְיָ Gen. xxxix. 14.

V. 23. *he will be called, will have the character of, or simply, will be*: see ver. 23. of the preceding chapter.

Ch. iii. v. 7. *secretly warned*: ὑπεδείξε· *subindicavit*: *suggested*: but this word is of modern use, and therefore I decline it, that the translation may retain a character, as uniform as possible, of ancient simplicity.

V. 8. This verse shews how improperly *Dr. Campbell*

fender's μετανοειν by *reform* : for the proper fruits of reformation is absurd : the fruits required being reformation itself.

V. 11. *a holy wind*. See a full, and, I think, satisfactory explanation of this fine passage in the *second* part of my *Silva Critica*, sect. lxxxiii. It seems never to have been rightly understood by the commentators.

Ch. iv. v. 15. *countries* : *idol* : as the *Coptic* well reads. So the LXX 1 Reg. xxvi. 13. 3 Reg. xviii. 6.

By the *side* of : *παραν*. See *Bishop Pearce's* note.

V. 16. The verb καθναι, like all other words of *posture* in the *Greek* and *Latin* languages, often signifies simply *to be* or *dwelt* : and I have taken advantage of this to avoid a clumsiness and ambiguity of expression in our language.

V. 20. *went with*, or *accompanied* : *ηκολούθησαν* : so I commonly translate this word ; to the improvement, I think, of many passages. The *principal person* of the company usually *leads the way* : hence the original use of a word, which is improperly restricted to this sense in many places. Compare Luke xxiii. 49 with 55.

V. 24. *dæmoniaks* : a popular name for one sort of *madness*, chiefly that of the *raging* kind; founded on a foolish superstition of the vulgar, that madmen were possessed by the *spirits of dead men*, called *dæmons* : just as others were called *lunatics*, as if affected by the *moon*. So modern times have had their *St. Vitus's dance*, and *St. Anthony's fire* : and these terms are used without scruple by those, who have not the least notion of the interference of those *saints* in these particular disorders. Indeed all great irregularities in the system of Nature, of which raging *madness* is one, the ancients, both heathens and *Jews*, but especially the latter, were accustomed to attribute to *supernatural agency* : see my *Evidences of Christianity*, p. 14. 2d. edit. Thus, for instance, an unusual and lucky cast of the *dice* was called by the *Romans*, " the cast of *Venus* ;" as if occasioned by that Goddess : Cic. de. div. ii. 59. It is wonderful to me, how any man, conversant with classic

authors, can entertain any other opinion of the *dæmoniacs* of the N. T. Indeed, it is the most remarkable instance I know of the triumph of prejudice and superstition over learning and good sense. This, however, is not the place to enter more minutely into this question : and I shall only mention, that this idea is nothing new. The same opinion was maintained by several great men both of the last and present century : and among the rest by *Joseph Mede* of *Christ's College, Cambridge* ; as learned and, in every view, as respectable a divine, as *England* ever produced.

Ch. 5. v. 1. *the mountain* : το ορος : spoken of *definitively* here and in other places, as a *particular mountain* well-known in the neighbourhood of *Capernaum*. See 2 Pet. i. 18.

V. 11. *revile*, or *rail at* : διαξωσι : see my *Silva Critica*, part i. sect. 49, and part ii. sect. lxiv. thus, *figuratively* used. Sometimes it means to *hurt*, or *vex*, in general ; as in the preceding verse. It's proper sense is to *pursue*, and *run after*, with a view of *injuring*.

V. 12. Better, perhaps,—*your reward in heaven will be great*.

V. 13. I understand this, and the next clause, as a *precept* : compare ver. 16. and this seems more suitable to the present condition of the *apostles*, who had yet no commission nor public character of *evangelists*.

V. 16. *your father, which* : So I prefer in the Lord's prayer —*Our father, WHICH art* : to avoid the harshness of the open vowels. And, though the relative *who* may be most proper after the *personal pronouns* in many cases, there seems to be no impropriety in using *which* to *father*, and other *substantives* of the same sort.

V. 17. I render πληρωσαι to *perform*, after c. iii. v. 15. Luke vii. 1. ix. 31. Acts xii. 25. where the same word is used. And so *Cyril of Jerusalem*, catech. xiii. 3. ου του νομου καταφρονησας' ην γαρ του νομου πληρωτης. Compare Herod. iv. 117.

V. 18.



V. 18. I have given the full meaning of this passage, and, I hope, with more clearness and as much simplicity. Compare Luke xvi. 17.

V. 19. *accordingly*: ἰσως—not ἵσως. The structure of the passage led me to this *conjectural emendation*, which I found afterwards to have been proposed by *Markland* on *Lysias*. The *Perfic* translator followed this reading: and *Wetstein* and *Griesbach* mention the authorities of some more modern versions, several fathers, and MSS.

V. 22. For want of words of sufficient dignity and significance, I might have left these terms as I found them. Indeed, no literal translation whatever, but a *commentary* only, can remove the obscurity of such passages. What our saviour intends by these specific references to *Jewish* institutions is generally this: "My religion requires so much more purity of heart and strictness of manners than the *Jewish*, that calumniating language from a *Christian* shall be esteemed equal to actual crimes of the deepest dye in other men: and the murder of a brother's good name as heinous as the murder of his body has been hitherto regarded." *Raca*, vile man; and *Morch*, something more opprobrious.

V. 25. *on the way*—i. e. to the magistrate. See Luke xii. 58.

V. 28. It appears to me, from the scope of the whole passage, that the clause ἐν τῇ καρδίᾳ αὐτοῦ has either suffered a transposition, or, by an *hyperbaton* not uncommon in the best authors, and frequent in the N. T. ought to be referred to the former verb—ἐπιθυμῆσαι. The declaration of our Lord is directed against *intentional* wickedness; and he means to assert, that this *lust of the heart* is equivalent to *actual adultery*. The *Perfic* translator (who is often useful, and not such a servile follower of the *Syriac*, as some, who probably could not read him, have affirmed) certainly considered the passage in this light, as appears from his arrangement of the words in his version. *Clemens Alexandrinus*, p. 68. ed. Lutet. well expresses the purport of the passage. Καὶ οὐκ ἐπιθυμῆσεις ἐπιθυ-

μικὰ γὰρ μὴν μεμοιχεύκας. See Rom. i. 24—But, as this is of little consequence, I adhere to the old arrangement.

V. 34. I refer to my *Commentary* for a full explanation of my ideas on this passage; which has never been, I believe, rightly understood.

V. 36. For a further vindication of the translation in this place than what is given in my *Commentary*, I refer to the second part of my *Silva Critica*; sect. lxxiii.

V. 37. *the evil one*. So I render again v. 39. and in other places; as our translators rightly render below. Nearly in the same manner, c. xiii. v. 19. and elsewhere, *the wicked one*. Whatever is calculated to seduce men to sin is represented by the sacred writers under the figure of a living agent, called *the evil one—the adversary—the enemy—the devil—and Satan*.

V. 39. Concerning this imperative use of the infinitive mode, see *Silva Critica*, sect. cxxii.

V. 47. Or—*what good will this do you?* τι περισσὸν ποιεῖτε; for the explanation of this phrase, see my *Silva Critica*, i. sect. 23.

Ch. vi. v. 1. We might render: *your acts of mercy*; but rather *your acts of righteousness*, τὴν δικαιοσύνην ὑμῶν: for this is undoubtedly the true reading. So the LXX often render ἡδὴ by δικαίος: see Gen. xix. 19. If. lvii. i. and many other places. In the same manner *Thucydides* uses ἀρετὴ for *kindness*, ii. 40. Καὶ τὰ ἐς ἀρετὴν νηαντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πιασχόντες εὖ, ἀλλὰ δρώντες, κτώμεθα τοὺς φίλους. Where the *scho- liaſt* observes: ἀρετὴν λέγει νῦν τὴν φιλίαν καὶ εὐεργεσίαν.—But I prefer *good*, or *righteous*, *deeds*—as referring to the several duties of *alms-giving*, *praying*, and *fasting*, here specified. And agreeably to this sentiment of acts of *mercy* being acts of *righteousness* or *justice*, *Theognis* says

Εὐ δὲ δικαιοσύνη συλληθὲν πασ' ἀρετῇ ὅτι:

that is, "*Justice is a comprehensive name for every Virtue.*"

Much to our purpose is Clem. Alex. Strom. vii. 12. p. 873. ed. Ὁκον. ἀλλως τε καὶ ἡ ἐξὶς ἡ παρ' ἡμῖν μεταδοτικὴ, δικαιοσύνη λε- γεται: where there is a foolish note of a most wretched cri-

tic.

tic. Moreover, for the construction of the original, see *Silva Critica*, v. sect. cc.

*With*: *παρά*: i. e. *laid up with him*, for the day of retribution.

V. 12. See note on Luke xi. 4.

V. 14. *offences*: *παράπτωματα*: improper and sinful actions of any kind. So our translators render Rom. iv. 25. and elsewhere.

V. 19. *worm*: *βρῶσις*: see my *Commentary*, אכל in *Castel*, under the *Chaldee* article, and my *Silva Critica*, iv. p. 15. and v. p. 11.

V. 21. See note on Luke xii. 34.

V. 25. *food*: *τροφῆς*. So our translators render in other places. See my *Commentary*. *Clemens Alexandrinus* omits the clause *καὶ τι πίνετε* in *Pæd.* ii. p. 231. ed. Oxon. as well as in p. 579. *Strom.* iv. with *Justin Martyr*, p. 24. ed. Thirlb.

V. 27. *his life or age*: *ἡλικίαν*. See this acceptation of the passage established beyond all dispute in my *Commentary*. Compare Luke xii. 25. 26.

V. 29. See *Silva Critica*, part iv. sect. 75.

Ch. vii. v. 6. *the sacrifice, &c.* See the *Commentary* just mentioned: and *Eustathius* on Il. Δ. 451.

V. 19. I have included this verse in brackets, and printed it in *italics*, as, in my judgement, most evidently spurious, and foisted in here from c. iii. v. 10. It is retained indeed by the ancient versions, and, it seems, by the MSS. but most impertinently interrupts the reasoning of the passage, and destroys it's beauty; as must be obvious to every reader.

V. 21. *No man*: see my *Commentary*. Our translators attended to this *phraseology* very properly in Eph. v. 5.

*Master! master!* so our translators should have rendered here, as they had done in c. vi. v. 24. and so I occasionally render in such passages; it being the proper address of an *inferiour* to a *superiour*, and a title suited to a *prophet* or *teacher*, in which capacity *Jesus* was considered by the *Jews*.



In other cases, when *Romans* are the speakers, *fit* seems better; as in v. 6. c. viii.

V. 25. *Be* is the legitimate preterite of *beat*: and these accuracies must be adopted, if we regard either the propriety, or stability, of our language and our writings.

Ch. viii. v. 11. *fit down at table*. This is the phrase substituted by our version on other occasions for the *recumbent posture* pointed out by the original *verb*; in which the people of those days placed themselves at their *meals*.

V. 13. ὥρα· *moment*. This word often signifies the *present instant* of time, both in the N. T. and the version of the LXX. See the *Scholium* on *Æsch. Pers.* 776. ed. Pauw. So *Philo Judæus*, I. p. 606. ἵχνης, ἡ σκιά, ἡ ὥραν ἀπιστίας, a *trace*, a *shadow*, A MOMENT of *unbelief*: where *Dr. Mangey* very injudiciously proposes an alteration of the text.

In the same manner the *French* say, *tout' à l'heure*: and compare *Juvenal*, sat. x. ver. 76. where *hac ipsâ horâ* has precisely the same signification.

V. 15. *unto him*: αὐτῷ. This seems preferable, and is of great authority.

V. 17. *took up*, or *away*: ελάβε. So c. v. v. 40. And ἐλάσιν· he removed, bare or carried away—as c. iii. v. 11. John xii. 6. So, for instance, in that well-known epigram:

Ο ΝΥΚΤΙΚΛΕΨΤΗΣ ΑΥΛΟΣ ΕΙΠΕ ΒΑΣΤΑΣΑΣ—ΚΤΛ.

V. 20. *rest*: κλινῇ: so also in Luke ix. 58. i. e. where he can lay down his head “to sleep.” With this allusion, *Pindar* elegantly says of the declining reputation of a family—*ἐν ὕπνῳ ΠΕΣΕΝ*: *Ist.* iv. and *St. Paul* employs the same figure with no less beauty, *Rom.* ii. 17. ΕΠΑΝΑΠΑΥΗ· τῷ νόμῳ.

Ch. ix. v. 10. *heathens*: ἁμαρτωλοί. This was only a *poetical* term of distinction, employed contemptuously by the *Jews* to the *heathen* world at large; and adopted by our favourer now to confute them upon their own principles. The people here spoken of were probably some *Romans*, connected with

with the *tax-gatherers*, or other officers of the *Roman* government. That this is a true account of the word will clearly be seen from Matth. xviii. 17. xx. 19. with xxvi. 45. Gal. ii. 15. not to cite other places.—And in the same accommodated manner is the word *righteous* used here and elsewhere, for men *politically*, and not *actually*, righteous. But the commentators must be consulted for the explanation of these things—Our saviour would not adopt this opprobrious language, as appears from xviii. 17.

V. 15. *shall depart*: ἀπαρῆ. None of the commentators have understood this word. It comes from ἀπαίρω not ἀφαιρέω. Απαρῆ here is the same sort of term as ἀναλυσαι in Luke xii. 36. and Phil. i. 23. It is very common. See xix. 1.

V. 16. I have adopted what appears to me the most natural and obvious construction of the passage, and makes the best sense. The notion seems to be that of putting a patch of new cloth upon an old thread-bare garment; which in the end occasions a worse rent by pulling away the parts, to which it was sewed, than if it had never been sewed on at all. I understand αὐτοῦ of the garment.

V. 20. *border*: κρασπεδου. So our translators render the word more properly in some other places: as Mark vi. 6.

V. 35. MSS. *Fathers*, and all the ancient Versions omit the words, *among the people*. They were transferred hither from iv. 23.

V. 36. *scattered abroad and neglected*: ἐκλελυμένοι καὶ ἐρριμμένοι. This is the proper translation of the words; and thus the consistency of the comparison is preserved. Ὁ πατήρ ἐπεδείκνυε πρὸς τὴν θαλάττῃ τὰς παλαιὰς τριηρεῖς ἐρριμμένας καὶ παρῶραμμένας. See some further *criticisms* on this text in the *second part of Silva Critica*; sect. lxvii.

Ch. x. v. 7. The *Persic* version omits the clause, *raise the dead*, with many MSS. and *Fathers*. The superstition of Christians in later ages, which led them to such a love for

every thing miraculous, strongly countenances a suspicion of pious interpolation in such instances as the present.

V. 10. *a staff* : ῥαβδον. This reading has the most authority from versions and MSS. So that our Lord directs them not to provide even the least troublesome and the most customary appendages of a journey: intimating the inexpediency of delay, and the impropriety of every solicitude beyond the zealous discharge of their duty.

V. 14. *or that village*. This addition makes the passage more regular and complete. It rests on the authority of some MSS. the *Arabic*, *Æthiopic* and *Coptic* versions.

V. 15. εν ἡμέραι κρίσεως *in a day of vengeance, punishment, or trial*. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of *general judgement*. All that our saviour intends to say is, that, when the *temporal calamities* of that place come upon it, they will be more severe than even those of *Sodom* and *Gomorrhah*. See this phrase employed in precisely the same meaning by the LXX in Prov. vi. 34. where, instead of κρίσεως, *Aquila* and *Theodotion* have εκδικήσεως: II. xxxiv. 8. and my *Commentary* on this place. Our saviour, I apprehend, had *Jerusalem* principally in view in this declaration.

V. 23. *one city* : της πολεως ταυτης. This seems to me much the best reading. It is found in several MSS. and fathers; and is adopted by the *Arabic* and *Persic* versions.

V. 28. *to destroy, or punish* : απολεσαι: see *Bishop Pearce*.—This verse also furnishes another specimen of that form of composition, which I have particularly illustrated in the *second part* of my *Silva Critica*, sect. lxxxiii. on Mat. xxvi. 29. the *evangelist* would have said—but *are not able to HURT the soul*: he did not choose, however, to alter the word, with which he had begun,

Ch. xi. v. 3. On this passage see my *Commentary*, and *Remark* xxix. of my *internal Evidences of Christianity*: second edition.



V. 12. I have attempted a satisfactory explanation of the singular *phrasology* of this verse in the *second part* of *Silva Critica*, p. 28.

V. 17. See an account of the custom here alluded to, in my *Commentary*. The common translation does not at all convey the sense of the passage.

V. 19. *works* : *εργων*. This reading has so much countenance from MSS. and ancient versions, that I cannot but think it genuine. Some corrector transferred *τεκνων* hither from Luke vii. 35.

V. 25. *I give glory* : *εξομολογουμαι* : this suits the passage better, and the usage of the LXX ; and carries greater dignity with it than the old translation.

Ch. xii. v. 4. *shew-bread*. Dr. Campbell renders : *Loaves of the presence*. One expression is just as intelligible as the other. In general, when the thing itself is peculiar and no longer in use, the customary term is best ; indeed nothing but a circumlocution can explain the original. We must be content, in these cases, with all the clearness, of which the subject is capable ; and refer to those books, where the custom is described, for complete explanation.

V. 6. *something greater* : *μειζον* : see my *Commentary*, and *Silva Critica*, part. ii. p. 22.

V. 18. *righteousness* : *κρισιν*. Compare vi. 33. iii. 15. and the LXX often render *דִּינִים*—*κρισις*—by *δικαιοσυνη*.

V. 27. *condemn you* : as *κρινω* is used Luke xix. 22. and elsewhere : and by the LXX. The sense is : “ The conduct of your disciples, who will not allow any operation but that of God in such cures, and the opinion, which ye inculcate, respecting this co-operation with them, will condemn you of malice and inconsistency.” Compare my *Commentary* on v. 41. of this chapter.

V. 28. *power* : *πνευματι* : compare Luke xi. 20. And this word, in almost every place where it occurs, might be rendered with much more propriety—*power*—or *influence*. Had  
the

the true import of the term been originally attended to, *Christianity* would not have been corrupted by the introduction of such monstrous doctrines through the door of *oriental phrases*, almost unintelligible in languages of a different formation and character.

V. 29. *the strong one* : του ισχυρου : i. e. *Satan*. The same injudicious insertion of the word *man* has perverted the sense of Rom. xiv. 4.

The construction of this verse is elliptical : completed, it would stand thus : Η πως - - - - ισχυρον ; (Ου δυναται' διατασσει,) και τότε - - - - διαρπασει.

Seize, or get full possession of, so as to make havoc of them at will : see my note on the *Alcestis* of Euripides, vers. 668.

V. 31. I omit the latter τοις ανθρωποις, agreeably to many MSS. and versions.

V. 32. *age* : αιωνι : i. e. the *Jewish dispensation*, which was then in being, or the *Christian*, which was going to be established. But an attentive reader of the scriptures will perceive, that under this sort of *phraseology* a comparison is intended to be made. As if he had said : " Though the *Christian* religion is a dispensation of *mercy*, this sin shall no more be forgiven by the laws of the gospel, than it is by the law of *Moses* : " under which the punishment was death : Levit. xxiv. 16.

V. 39. *ungodly* : μοιχαλις : see the note in my *Commentary*, and the *Persic* version. It is a term founded on *Jewish* ideas, and therefore never used by *Luke*, who much accommodated his gospel to the *Gentiles*.

V. 41. *the place of judgment* : τη κρισει. So the word means also in c. v. v. 22. Compare also Psalm i. 5.

V. 43. *desert places* : ανδρων τοπων : or *waste places*—*wildernesses* ; literally, *without water* : so *Strabo*, l. ii. p. 192. ed. Amst. ερημω και ανδρω γη : see my *Silva Critica*, i. p. 25.

V. 46. *without* : εξω : i. e. on the *outside of the croud*, as in *Mark* and *Luke*,

Ch. xiii. v. 2. *the vessel*: το πλοιον. A particular vessel is uniformly specified. It seems to have been kept on the lake for the use of Jesus and the apostles. It probably belonged to some of the fishermen: see iv. 22. who, I should think, occasionally at least, continued to follow their former occupation: see John xxi. 3.

V. 21. *falleth away*: σκανδαλιζεται: compare Luke viii. 13.

V. 54. *town*: παριδα: so Mark, vi. i. see *Silva Critica*, iv. p. 27.

V. 56. *of our opinion*: προς ημας: literally *with us, on our side*. This true and obvious sense of the phrase, which was suggested to me by an ingenious friend, throws great light on the following verse.

V. 57. εσκανδαλιζοντο εν αυτω: it is scarcely practicable to give an easy and perspicuous translation of this expression, so common in the N. T. *Cæsar*, Bell. Civ. ii. 32. 10. is much to the purpose: *At, credo, si Cæsarem PROBATIS, IN ME OFFENDITIS*: where see the note of Oudendorp.

Ch. xiv. v. 3. *apprehended*: κρατησας: so our translators.

V. 4. *was often or constantly saying*—or *had often said*—ελεγε. This is the power of the *imperfect tense* here and in Mark vi. 18. as appears from Luke iii. 19. and it gives propriety to the narrative. See on c. ii. v. 4.

V. 15. *lonely*: ερημος: i. e. without towns, for lodging and victuals: see Luke ix. 12.

V. 26. *an apparition, or phantom*—φαντασμα. A spirit might convey the idea of this vulgar error well enough: but a translation should preserve a distinction between distinct words of the original, if it can be done.

Ch. xv. v. 5. The *honour* spoken of in this passage means *maintenance*, as it does also 1 Tim. v. 17. The construction of the original is embarrassed and obscure. The meaning would be more clearly represented as follows: “But your doctrine is, A man may say to his father and mother, the maintenance, that



that I might have allowed you, is an offering vowed to God : and ye thus evade the maintenance of his father and mother." See my *Commentary* on the place. The words in brackets, however, are, doubtless, a marginal interpretation of the word *δωρον*, a gift, stolen into the text.

V. 13. *plantation* : *φύτελα*. So Plutarch, v. i. p. 91. *Ὡρισθὲ καὶ φυτειῶν μετὰ μάλ' ἐμπειρώς*.

V. 17. See this translation asserted in *Silva Critica*, part v. on *Mark*, vii. 19.

V. 30. *those that had lost a limb* : *κυλλοὺς* : this is the true meaning of the word ; and the creation of a *new limb* must have appeared, as *Dr. Priestley* well observes, a most extraordinary miracle. See my *Commentary*.

Ch. xvi. v. 3. *rainy weather* : *χειμῶν* : or *stormy weather*. So the word also means in John x. 22. as the context requires.

V. 4. *ungodly* : *μοιχαλὺς* : see the note c. vii. v. 39.

V. 18. *thou art truly named Peter* : *συ εἶ πέτρος* : see Gen. xxvii. 36. but no translation can make passages like these intelligible, whose meaning depends upon the sense of an *oriental* term. See my *Commentary* on this important part of scripture, which has been greatly misunderstood.

*stone* : *πέτρα* : compare for this sense Rom. ix. 33. 1. Pet. ii. 7. See also *Bp. Pearce*.

V. 20. The word *Jesus* seems an evident interpolation in this place, and is omitted by many MSS. and some ancient versions.

26. V. Or, *to redeem his life* : i. e. when it is once lost : for, as *Homer* says, *οὐδὲν ψυχῆς ἀνταξίου*, there is no equivalent of life.

V. 28. *to* : *ἐν* for *εἰς* : as very frequently : or *with*—WITH *royal pomp and power*.

Ch. xvii. v. 2. *bright as snow* : *λευκά ὡς χιὼν* : so the *Vulgate* and *Æthiopic* version : see my *Commentary*, and my note on *Virgil's Georgics*, i. 367. So *Euripides*, *Rhes.* 304. *χιονος ἐξανγες-*

*τερον*

ἡερων, more *effulgent* than *snow*. See also my remark on *Pope's Homer*, Iliad xiii. 946.

V. 4. *wilt thou that we make* : θελεις ποιησωμεν; I prefer this reading of the *Arabic* and *Coptic* translators. *Juvencus* iii. 327. gives also the first clause *interrogatively*. So our *evangelist* xiii. 28. θελεις συλλεξωμεν αυτα;

V. 20. *depart hence thither* : μεταβηθι εντευθεν εκει : this is literal : and the majesty of such passages is best preserved by brevity of expression.

V. 21. *howbeit this kind goeth not out but by prayer and fasting*. The reader will observe, that I have omitted this verse; and for these reasons: 1. The pertinency of it is none in connexion with what precedes it. 2. It makes our saviour in some degree inconsistent with himself by assigning a different reason from that already given in v. 20. namely, their *want of faith*. 3. It was probably interpolated from *Mark*. 4. It is omitted by some MSS. and the *Æthiopic* version.

V. 27. *lest they revolt at me* : ινα μη σκανδαλισωμεν αυτους : i. e. "that we may not furnish them with any just exception to my character." It is not possible to give the exact idea of the original word, whenever it occurs, by a single term in our language.

Ch. xviii. v. 6. *these lowly disciples* : των μικρων τουτων. The common version obscures the obvious meaning of this passage. Compare x. 42.

V. 12. *leave upon the mountains*. For this disposition of the words, see my *Commentary*, and the second part of *Silva Critica* : sect. lxxv.

V. 15. ελεγξον· *convince, or argue the matter*.

V. 21. I have followed the *Syrian* in his distribution of this question; who seems to have departed very judiciously from the original for the sake of greater perspicuity.

V. 35. Some MSS. and some ancient versions omit the words τα παραπτωματα αυτων· and, I think, properly.

Ch. xix.

Ch. xix. v. 1. *by the side of* : περὶ : see *Bp. Pearce* on c. iv. v. 15.

V. 11. The meaning of this passage is somewhat obscure in the common version. Abstinence from marriage is the thing here spoken of by our saviour.

V. 17. The expression here is the same as in Mark ii. 7.

Ch. xx. v. 12. *have been but one hour* : μίαν ὥραν ἐποίησαν : compare James iv. 13.

V. 15. *in my own affairs* : ἐν τοῖς ἐμοῖς : i. e. I suppose, *δομασιν*, or at least, *πραγμασιν* : in the management of my own family, or estate. And so, I see, *Bp. Pearce*, with whom I found myself often to have coincided.

V. 16. The latter clause of this verse—*for many are called, but few chosen*—is evidently impertinent in this place, and was probably transferred hither from xxii. 14. I have therefore omitted it, on the authority of several MSS. and that accurate version the *Coptic*.

V. 19. *he will return to life* : ἀναστήσεται. This appears to me preferable to—*he will rise again*. So Apollod. Bib. p. 167. edit. Salmur. Θεασαμενος νεκρον, —ἀπεισιν : —ἐπιτεθείσης δὲ τῆς ποταμῆς, ἀνέστη. et script. Myth. Gale, p. 33. and others.

V. 25. The two verbs in the original convey an idea of an *oppressive* and *tyrannical* government.

V. 26. *let it* : εἶναι. An inattention to this use of the future tense has perverted many passages of the N. T. which are rectified in this translation.

V. 28. *a ransom, or deliverance* : λυτρον. Our translators so render the similar word in Acts vii. 35. Heb. xi. 35. The LXX often use λυτρον in this sense without any notion of a proper ransom, or price, as a specific equivalent in value. The language of the N. T. abounds with *figurative* expressions, derived from the ceremonies of the *Jewish* law, which no good critics of any other author would have constrained to a literal sense, had they occurred there : but many judicious scholars seem to have left their learning and judgment behind



hind them, when they come to the perusal of the N. T. as if this book were not to be brought to the same standard of philology and grammar as other writings.

—many, or all men : πολλων : see *Bp. Pearce*, whose remarks might be confirmed by other authorities, if necessary.

Ch. xxi. v. 15. *those, who were with him* : τους παιδας : i. e. his disciples and the rest of the company : see *Bp. Pearce* in his *second part of the Miracles of Jesus vindicated*, and Luke xix. 39. And the babes and sucklings are the meek and humble and innocent *Christians* spoken of x. 42. xi. 25. xviii. 5. 6. 10.

V. 32. *who profess to walk in righteousness* : εν ὁδῳ δικαιοσυνης : see my *Commentary* ; and compare v. 20. ix. 11. 13. xxiii. 28. Luke xviii. 9.

V. 35. I follow the natural arrangement of the words, as exhibited in the *Syriac* and *Æthiopic* versions : and for *slew* would have used the proper preterite of a more obvious verb, *kilt*, had I followed my own judgement.

V. 36. *more honourable* : πλειονας : so vi. 25. xii. 41. 42. Mark xii. 33. and in other places.

V. 41. For the alterations in this and the following verses, which are hereby made consistent and rational, see *Bowyer's Criticisms*. The *Leicester MS.* also omits the words λεγουσιν αυτω.

V. 42. *Then, or And Jesus*. The *Coptic* and *Æthiopic* preserve the *conjunction*.

C. xxii. v. 6. *ill-treated* : ὕβρισαν : i. e. offered them *personal violence and injury* : so abundantly in all authors : see note on Luke xviii. 32.

V. 34. *for the same purpose* : ἐπι το αυτο : i. e. to ensnare him by their captious questions, as v. 15.

Ch. xxiii. v. 4. *stir, or touch* : κινήσαι : according to the *Syriac* and *Æthiopic*.

V. 7. *master* ! There is no *eagerness* and *importunity* implied here, so as to make a repetition of the word proper, as vii. 21. 22. xxv. 11. Or of *compassion*, as xxiii. 37. Accordingly, the second *master* is not found in some MSS. and in all the ancient versions ; by which I always understand those in the *London Polyglott*, and the *Coptic* version.

V. 8. For καθηγυτης, which comes afterwards, some MSS. and ancient versions have διδασκαλος.

V. 9. *and ye all are brethren*. This clause is very properly placed at the end of this verse in some MSS. For how are they brethren, but because they are *sons* of one common *father* ? Compare *Tertullian*, apol. cap. xxxix. p. 326. ed. Haverc.

V. 13. *alafs ! for you* : ουαι υμιν. So I uniformly render this *interjection* : see my *Commentary* on xi. 21. *Woe unto you !* is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than to the benevolent saviour of mankind : *Juvenius* iv. 71. says very well :

DEFLENDI semper scribæ.

The connexion between v. 13 and 15 is better, than between v. 14 and 15. I have therefore followed some MSS. in transposing them : to which all the ancient versions agree, except the *Vulgate*. Compare Heb. ii. 11.

V. 14. *with a long preamble* : προφασει μακρα : so I understand the construction : and whether any instance of this meaning of the word can be found or not, it is evidently agreeable to it's derivation, and it's proper sense. Let the reader compare vi. 7. and judge whether the meaning be not plainer in my translation than the old one. Under a *pretence* of what ? Does not a *substantive* seem wanting after προφασει in the latter case ? I since see, that others have taken μακρα for an *adjective*. *Æschylus*, *Eumen.* 20.

Τουτους εν ευχαις ΦΡΟΙΜΙΑΖΟΜΑΙ θεους.

V. 15. *more deceitful* : διπλοτερον. I prefer this sense of the word.

word. See *Suidas* in *Διπλον* twice. And so *Dion. Hal.* art. rhet. v. Ἑλλην Θετταλος, διπλους και ποιμιλος.

V. 17. The word γαρ, in this place, assigns no reason, but is employed merely to introduce the question: see my note on *Virgil's Georgics*, iv. 445. which will show how *Bp. Pearce* is mistaken on xxvii. 23.

V. 23. truth, or fidelity—faithfulness: πισιν—to promises and engagements.

V. 27. clean: ὥραιοι. Broken stones could not appear very beautiful for being brushed over with lime-water. See *Dr. Pocock's* explanation of *Luke xi. 44.* in my note there.

V. 32. will fill up: πληρωσῃς: i. e. by murdering me also. This is an excellent sense, authorised by one MS. and the *Persic* version. I see now, that *Mr. Markland* preferred this reading; though some, perhaps, may be inclined to the method proposed in my *Commentary*.

V. 38. temple: οἶκος: he was at this time in the temple: see *xxi. 13.* and many other places.

Ch. xxiv. v. 1. This proper arrangement of the words is sanctioned by the ancient versions.

V. 2. See my *Commentary*: the *Vulgate*, *Arabic*, *Æthiopic*, and *Coptic* translators also omit the negative.

V. 12. the love of many of my disciples: ἡ ἀγάπη των πολλων: see my *Commentary*: besides the word love, which was the characteristic virtue of the gospel, would alone determine the sense.

V. 18. I prefer the sense here given to that offered in my *Commentary*, as it suits *Mark* better. The reading of some MSS. το ἱματιον for τα ἱματια was probably introduced by one, who had a mind to make both the *evangelists* alike in words and sense. "Let not the native of Jerusalem, who happens to be at his farm, and country residence, come back into the city even for his cloaths."

V. 20. rainy weather: χειμωνος: see note on *xvi. 3.*

—a sabbatical year: σαββατων: which would be a much more



serious impediment. And, if I recollect right, *Josephus* says, that the destruction of *Jerusalem* happened on a *sabbatical year*. Concerning the *sabbatical year*, see *Levit.* xxv. 2.—8.

V. 24. *if they can*: εἰ δυνατόν: i. e. they will make the most confident pretensions, and spare no pains in making others give credit to them.

V. 29. *the firmament*: αἱ δυνάμεις. The *evangelist*, I apprehend, means to express the στερεώματα of the LXX. Some, perhaps, may prefer *the host of heaven*, as *Is.* xxxiv. 4. and *Mark* appears to have understood it: but the word *firmament* better supports that *contrast* with the preceding clause, which is essential to these *parallelisms* in this sublime and poetic form of *oriental composition*.

V. 51. *will cut him in two*: διχοτομήσει. See my *Commentary*, and the second part of the *Silva Critica* on this place: sect. lxxxii. To banish the literal meaning would, on this occasion, be improper; and, in general, betrays, in my opinion, the grossest want of taste imaginable, by destroying the beautiful simplicity of the sacred volume.

—*the ungodly*: τῶν ὑποκριτῶν. *the impure—the perfidious*: so the LXX. And I much doubt, whether this rendering would not better represent the true meaning of the *evangelists* in all other places. Compare *Luke* xii. 46.

Ch. xxv. v. 9. Some versions and MSS. omit the *conjunction—but*: δέ.

V. 13. The clause added in our translation—*wherein the son of man cometh*—is not found in many MSS. and fathers, nor any of the ancient versions. The transcribers were constantly making these interpolations from parallel passages in the same *evangelist*, or in others.

V. 26. I doubt not but the true reading of this passage is εἰ γὰρ, according to some MSS. interrogatively: as *Luke* xxii. 49. εἰ παταξομεν; it is an elegance beyond the reach of transcribers. The *Coptic* translator followed this reading.

V. 29. I have sacrificed the peculiar idiom of the original  
to

to perspicuity. This unqualified *phraseology* of the *Hebrew* language is hardly tolerable in our own.

V. 35. *entertained* : συνηγαγετε. This is more intelligible and precise, with greater dignity, than the common translation.

V. 44. *relieve* : διευκονομασμεν : see our version in Acts xi. 29.

Ch. xxvi. v. 2. *when* : και. This is the true power of the conjunction in this case ; and is common : see Virg. *Æn.* iii. 9. Our Lord, I apprehend, does not mean to tell the apostles, that they knew of his crucifixion as to happen two days thence ; (a doctrine which they reluctantly heard and did not sufficiently comprehend) ; but to *inform* them, that he should suffer death on the passover, which was at hand.

V. 4. *privately*, or *secretly* : δορυ : without the *knowledge* of the populace. See Exod. xxi. 14. Deut. xxvii. 24. LXX. This was their wish : whereas *subtlety* might be employed without precluding the observation of the people. Indeed, the following verse seems to fix the meaning of the term : and it may be doubted, whether the *Jewish* rulers at this time did not intend to dispatch him *clandestinely*, without the intervention of the *Roman* governour.

V. 5. Literally, *they were*, or *continued, saying* : that is, " It was the uniform language and opinion of them all."

V. 7. *as he was sitting at table* : αυτου ανακειμενου. So I uniformly render this, and the equivalent words, in this use : as the literal meaning would be unintelligible to the generality of readers, unacquainted with the recumbent posture, in which the ancients placed themselves at their *meals*.

V. 12. *to embalm* : ενταφιασαι. See Gen. i. 2. 3. and others in *Wetstein*.

V. 15. *paid* : εσθισαν or *promised to pay*. The original word, I presume, is derived from the ancient custom of *weighing* money in irregular pieces, before *coin* was in use, and of it's *standing* even in the balance. See Gen. xxiii. 16. 17. 2 Regg. xiv. 26. LXX, and many other places.

V. 16. *was seeking*: ἐζητει. Our translators seldom preserve the true power of this *tense*, which is very beautiful and expressive.

V. 21. *will deliver me up*: παραδωσει με: so I uniformly render this word in all the similar passages. *Betray* is quite improper.

V. 24. *is going to suffer death*: υπαγει: see note on Mark xiv. 21. and *Silva Critica*, iv. p. 106.

V. 25. *it is*: ου επιπαυ. It seems much better to give the proper *English* phrase of assent—*it is*, or *yes*, than the literal words—*thou hast said*; which are neither customary, nor indeed intelligible, in our language.

V. 28. *many*, or rather *all*: πολλων: see xx. 28. Compare Rom. v. 15. with Heb. ix. 27. 1 Cor. xv. 22. and Rom. v. 19. with 2 Cor. v. 14. This sense is well known to those conversant with the *phraseology* of the scriptures.

V. 30. *after a hymn*: ὑμνησαντες: there was one appropriated to the occasion: see my *Commentary*. And it is not clear that they *sang* it. The *Æthiopic* translator has, When they had *read*, or *recited*, a hymn: see also the *Vulgate*. The *Arabic* and *Coptic*: *After having blessed*.

V. 37. *in an agony of excessive anguish*: λυπεισθαι και αδυναμειν: what *Luke* expresses xxii. 44. by γενομενος εν αγωνια. Αδυναμω, αγωνιω: *Hesychius*. Our version is very flat and insipid in this place.

V. 38. *watch*, or *wake*: γρηγορειτε. So our translators render in Psalm cxxvii. i. 1 *Theff.* v. 10.

V. 39. *removed*: παρελθτω: see *Luke* xxii. 42. The old translation—*Let this cup pass from me*—is so strange a phrase, that nothing but habit could reconcile us to endure it. Indeed the power of custom is wonderful in this case. Many of my alterations, which at first sight will be hardly suffered, would have appeared infinitely preferable, had they been original, to the present translation; and this, on the other hand, would have been thought truly monstrous.

V. 40. *so*: ουτως: it is our very *English* phrase. And one  
hour



*hour* is put for a *very short* space of time: see note viii. 13. *horæ momento*, as *Horace* expresses it. To translate *literally* therefore in these cases, is to mislead the unlearned reader.

V. 41. *ready*: προθυμον: so our translators, Rom. i. 15. Acts xvii. 11.

V. 45. *still*—after all: το λοιπον: at last, when there is more occasion for *watchfulness* and activity than ever? See my *Commentary*, and note on the *Eumenides* of *Æschylus*, v. 141. and *Æl. Var. Hist.* viii. 14. not. 1. Luke xxii. 46.

V. 49. *peace*: χαιρε. *Hail* does not seem at all proper as a term of *familiarity*; and therefore I have preserved the customary *Hebrew* salutation, *Salem*, after the example of all the *eastern* translators, but the *Coptic* and *Æthiopic*. See x. 12. 13. Meleag. epig. 126. analect. Brunck.

Αλλ', εἰ μὲν ΣΥΡΟΣ ἔσσι, ΣΕΛΟΜ· εἰ δ' οὖν σὺ γε Φοινίξ,

Αὐδωνίς· εἰ δ' Ἕλλην, ΧΑΙΡΕ, τοδ' αὐτο, φρασον.

If that *Phœnician* Αὐδωνίς be not the *Hebrew* יְהוֹנָדָב—יְהוֹנָדָב—*χαρα*—I can make nothing of it. See the note in my *Commentary* on xix. 28.

V. 55. *am I*—? This seems to throw more vivacity and force into the question. The *Arabian* translator has given the sentence this turn.

—a murderer: ληστήν. This sort of *robbers* commonly committed *murder* with their *rapine*: see Luke x. 30. and compare Mark xv. 7. with John xviii. 40. Acts iii. 14. See also John x. 1. Q. Curt. viii. 2. 9. and others.

Very pertinent is a passage of *Lactantius*, div. instit. vi. 20. Non enim, cum OCCIDERE Deus vetat, LATROCINARI nos tantum prohibet—.

—to seize in a body. This gives the proper force of the original compound συλλαβεῖν.

V. 60. The second οὐχ εὖρον is omitted by several MSS. and fathers, and most of the ancient versions: as is the word ψευδομαρτυρες· false witnesses: and justly; for the testimony of these two, though it might be *malicious*, was *true*. Yet *Mark* retains it.

V. 63. *I require thee to swear* : ἐξορκίζω σε : compare Gen. xxiv. 3. LXX.

V. 64. *soon* : ἀπ' αὐτοῦ : immediately. This is undoubtedly the sense of the word here. See *Suidas in voce*.

—*divine power* : τῆς δυνάμεως. This is the force of the article here, as ἡ ζωὴ—the life—often means *everlasting life*. Compare the parallel passage in Luke, xxii. 69.

V. 65. *he hath spoken evil against God* : ἐβλασφημησεν. Wherever this word occurs, I choose rather to give an intelligible translation, though less dignified and sonorous, than to use a term, which is either not understood at all, or perverted to a dangerous and unjustifiable signification.

V. 67. *they spat*. Our translators properly use the *perfect* of this verb in John ix. 6.

V. 68. Though one criterion of a prophet among the ancients (see my *Commentary* and John iv. 19.) was a knowledge of *past* events, a literal translation carries, I think, less force and perspicuity with it, than that here given; which conveys the genuine sense of the passage. I should prefer, however, even here the word *teacher* instead of *prophet*.

V. 69. *at a distance* : ἐξω : literally *without* : i. e. on the *outside* of the company assembled about the high-priest. It was probably a large room.

V. 71. *after he had gone out* : ἐξελθοντα : for he had been out, and was coming in again, as appears from John xviii. 16. 17.

V. 73. The *Coptic*, *Persic*, and *Æthiopic* properly omit καὶ after αληθως, as also some MSS.

Ch. xxvii. v. 5. *was choaked with anguish, or grief* : ἀπνέξατο : see this meaning established in my *internal Evidences of the Christian Religion*; remark xxxi. and the *second part of Silva Critica*; sect. lxxxiv.

V. 11. The question of *Pilate* here, and John xviii. 37. has more force as *Dr. Campbell* puts it, in a kind of doubting way, expressive of having been partly satisfied before.

V. 18.

V. 18. *hatred*, or *malice* : φθονον. No *lexicons* in my possession furnish this meaning of the word, but such meaning it undoubtedly has both here and in Mark xv. 10. So *Euripides*, Ion. 1044.

Ορθως · ΦΘΟΝΕΙΝ γαρ φασι μηδρυιας τεκνοις.

Hence the *novercale odium* of *Tacitus*. So again *Elect.* 30.

Εις μεν γαρ ανδρα σκηψιν ειχ' ολωλοτα,

Παιδων δ' εδεισε μη ΦΘΟΝΗΘΕΙΗ φονω.

*Shakspeare* several times uses *envy* in the sense of *hatred* : and so the *Romans*—*invidia*. It is scarcely strong enough for the place to understand the *envy* on account of his favour as a teacher with the people : rather *hatred* for his superiour purity of manners, and bold censures of their hypocrisy. Compare *Livy*, iii. 52. 10. *Ovid*. ad *Liv.* 190. *epist.* i. 3. *Virgil*. *Æn.* x. 852. *Eurip.* fragm. *Dict.* 13.

V. 33. The words between brackets were probably a marginal interpretation, originally, and then interpolated in the body of the narrative.

V. 34. *bitters* : χολης : so very properly several of the old translators. See my *Commentary*, and *Prov.* xxxi. 6. that is, *frankincense* : see *Lightfoot's* works, vol. ii. p. 56. edit. *Roterodam*.

V. 35. The remainder of this verse in our common translation is undoubtedly spurious : see my *Commentary*. It is not found in any of the old translations, but the *Vulgate*.

V. 38. *murderers* : λησται : see note on xxvi. 55. and my *Commentary* on this passage.

V. 39. *kept railing* : εβλασφημουν : so our translators at Mark xv. 29. literally *blasphemed*.

V. 40. *as thou art a son* : ει υιος ει. They are evidently ridiculing his own pretensions : and he had acknowledged himself to be the son of God to the high-priest, xxvi. 63. See also below, v. 43. and my *Commentary* on iv. 3.

V. 42. This has more sarcastical bitterness with an interrogation. So *Juvencus* iv. 681.

*Nonne alios quondam trucibus servare solebat*

*Morborum*



*Morborum vinc'lis ? sese cur solvere pœnis  
Non valet ?*

If I had followed my own inclination, I should not have offended against the regularity of grammar, here and in the parallel places ; but have written ; “ *He fast others :*” which is the old legitimate *preterite* of the verb *save*. Nor is this the only instance, in which I have sacrificed to ignorant usage, throughout these volumes.

V. 46. *Bp. Pearce* in his *notes* on this passage retails some strange blunders of *Dr. Prideaux*. Can it be doubted, that the vernacular language of our saviour was the *Syriac* ? And is it not certain, that *sabachthani* is a *Syriac* word ?

x V. 53. *after they awoke* : μετα την εγερσιν αυτων : so I had corrected the passage from conjecture, as the context seemed to require : and I afterwards found this to be the reading of the *Arabic* and *Æthiopic* versions. Some MSS. too, it seems, have this reading. *Bp. Pearce's* objection would lie equally against *Lazarus*, and the rest whom *Jesus* raised.

V. 55. *several* : πολλαι : compare *Luke* viii. 1. 3. and ηκολαθησαυ : *accompanied* : see a very pertinent passage in *Mosch.* ii. 143.

V. 64. *imposture* : πλानη : so *Diod. Sic.* p. 106. ed. *Rhod.* την κατὰ τους ελεφαντας πλανην απηγγελαν.

V. 65. *as ye can* : ως οιδατε. So I understand the word in this place ; nor is the meaning unfrequent in *Greek* authors. Thus *Aphthonius*, p. 41. ed. *F. Porti* : Ουκ-εστι λογω διεξελθειν, α φερειν ΟΙΔΕΝ ο γαμος. And thus επισταμαι more frequently ; as *Callim. H. Jov.* fin.

Ουτ' αρετης ατερ ολβος επισταται ανδρας αεξειν,  
Ουτ' αρετη αφανοιο.

*Ch. xxviii. v. 8. went out* : εξελθουσαι : for they had been in to see where the body of *Jesus* was deposited : v. 6.

V. 9. *peace be to you* : χαιρετε : see note *xxvi. 49.* The *Syrian* translator preserves the salutation of his country, and probably the very words which *Jesus* used on the occasion.

x There are many, who think, that NOTES  
the 52 & 53 Verses, may, for various reasons,  
be deemed Interpolations of an early Age.

# NOTES

## ON

### ST. MARK.

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**C**HAP. i. ver. 12. *leadeth out* : εκβαλλει : it is the same as εξαγει • *bringeth out* : see Matt xiii. 52. John x. 3. 4. *taketh him* : Syr.

V. 26. *shaking much, or convulsing* : παραξαν • see also Bp. Pearce.

V. 42. *was cleansed* : i. e.—the *leprosy* : see Matt. viii. 3. who is almost universally followed, ambiguities and all, by our *evangelist*.

Ch. ii. v. 4. They took up, by force, the door, by which there was a passage to the roof, where they used to walk, or sit, for the benefit of the air. On the structure of the houses in *Judea*, see my *Commentary*, Matt. x. 27. The word εξορυξαντες means only to *force open*, as διορυττειν means to *enter by force* in general, without restriction to the sense of the *primitive* ορυττειν. Compare with this passage 2 Kings, i. 2.

V. 13. I have observed before, that our translators did not seem aware of the force of the *imperfect tense*. An attention to it must be allowed, I think, to give commonly much additional beauty to a passage, and will be found in some instances even important.

Ch. iii.

Ch. iii. v. 2. *were maliciously observing* : παρατηρουν. This is the true sense of the word here : for which see my *Silva Critica*, part 1. sect. 43.

V. 4. *to kill, or destroy it* : that is, *life* : αποκτειναι. See the same construction, Matt. x. 28.

V. 5. I join μετ' οργης with συλλυπουμενος, which evidently produces a much preferable sense : and I have given the proper force of the preposition συν in this connection. It is a beautifully striking passage.

*blindness* : πωρωσι : see Job xvii. 17. LXX, and επωρωθησαν, ετυφλωθησαν. Hesych. referring to Rom. xi. 7. where our version has *blinded*.

V. 10. *diseases* : μαστιγας : literally *scourges* : i. e. any affliction whatsoever, or visitation from God. See Hom. II. M. 37. Æsch. Prom. vinct. 687. Psalm. lxxii. 5. 14. xxxi. 13. and xxxviii. 13. LXX.

V. 20. *a house* : οικον. Observe this ; not his *own house* : not *the house*, where he used to reside, but probably the first that fell in his way, which he entered because of the croud. None but those, who are ignorant of the Greek language, and are acquainted with *no* language, will treat as pedantic, a proper attention to the *article*.

V. 21. *his own family* : οι παρ' αυτου. who had not accompanied him, (for he had called only a select few : v. 13.) but continued at his proper home.

—*he was gone out* : εξελθιν. This proper original meaning of the word restores this passage, upon which critics and commentators have so long laboured in vain, as well as myself, to perfect good sense and perspicuity. Indeed it is now so clear as to need no comment or explanation. Their going after him is here spoken of : and the arrival of his own family is accordingly mentioned in v. 31. and all between v. 21. and 31. happened whilst they were on their way, and is in a parenthesis.—I since find the same solution in Abreschius.

Τα βαρβαρικά, οἷον προσκυνῆσεις καὶ ἐνστάσεις. Aristot.  
Rhet.



Rhet. p. 23. ed. Oxon. which Luke xiv. 9. will explain. Compare also Gen. xlii. 28. Jer. ix. 10. LXX with the Hebrew verbs in those passages. Εξεστησαν, ὑπεχώρησαν. Εξιστάμενος, παραχώρων. Suidas.

All the old translators have fallen into the same strange acceptance of the passage as the moderns.

V. 24. *continue steadfast, or be established*: σταθναί. So I have also rendered in *St. Matthew*, and so our translators very properly distinguish the *passive* of this verb in Matt. xviii. 16.

Ch. iv. v. 7. literally *together choakt*: συνεπηξάν· i. e. by coming up together, and growing about the seed in a body. This *preposition* can seldom be expressed in our language to convey the elegance of the original.

V. 15. The construction of the original is extremely harsh and embarrassed, probably from some corrupt reading. I prefer οἰς for ὅπου with some MSS. and the Syriac, whom I partly follow for the sake of perspicuity.

V. 23. *hid*: κρυπτον· as in the ground, see Matt. xxv. 25. *laid up in secret*: αποκρυφον· as in a store-house or treasury, as Col. ii. 3. But I should prefer *hidden*.

V. 24. *consider, attend to*: βλέπετε· this sense is fully ascertained by the scope of the context; though our *evangelist* does not seem to have introduced in the happiest connexion the remark of his predecessor, Matt. vii. 2. And I have entirely divested the passage of its *oriental* idiom, as the *Arabic* translator has judiciously done before me. A literal version would scarcely have been intelligible, and could not convey in our language the genuine sense of the author.—The same substitution was still more expedient in the following verse.

V. 27. That peculiarity of composition, which this verse exhibits, which arises from an intermixture of two or more clauses in the same sentence, and is common enough in other languages, I have sufficiently exemplified and illustrated in  
my

my *Commentary* on Matt. vii. 6. and in my *Silva Critica*, part ii. sect. lxxii. on the same text. I am not satisfied, however, myself of the purity of this place, and hope hereafter to propose a conjecture, which may possibly appear more satisfactory, than this solution, to the critical reader. See *Silva Critica* iv. sect. clxx.

V. 29. *is ripe*: παραδω. I confess in all my reading hitherto I have not been able to discover a good authority for this use of the word: but the *oriental* versions agree with mine in their sense of it.

V. 33. *to understand*: ἀνοειν • so this word often means: see Matt. xiii. 18.

V. 35. *the other side*: το πέραν: or *farther on*. And it is equally dubious in v. 1. and Luke viii. 22.

V. 36. The sense of this passage is plainer than the construction: which, however, may be made out various ways. Ως ην may be for οὕτως *accordingly*: or the και before αλλα may have been transposed from it's proper place before ὡς ην, which I think likely; and the και that introduces the 37th verse means *then*, as often. I take the clause in the *parenthesis* to have been added to obviate a possible objection—"How came a vessel to be, at the moment, in readiness for them?" There was not only the το πλοιον *their own proper vessel*: which is often spoken of in this *definite* manner, but other *little vessels*: πλοιαρια—also.

V. 37. Perhaps καιλαψ may be the *nominative case* to επιβαλλε: though I do not deny that the *verb* will stand well, and elegantly too, with κυματα for it's *nominative*.

V. 38. I should have preferred: *Carest thou not? We are perishing*. For the true *analysis* of the construction of the common version is—*We perish: carest thou not for that?*

Ch. v. v. 5. *bruising*: κατακοπῶν—or *beating*: probably by striking himself against the monument in his fury.

V. 15. I here follow the *Vulgate*.

V. 24. The *Syriac* and *Persic* versions supply the word *Jesus*.

V. 38. *howling* : ἀλαλῶντας : compare the version of the LXX with our version in Jerem. xxv. 34. xlvii. 3.

C. vi. v. 1. ἀκολουθεῖν usually means in the N.T. to *accompany* rather than *follow*, which is the reason of the turn that I have given to the translation here and in some other places. A literal version would often give an improper sense, as I have before remarked. See Matt. xxviii. 53.

V. 3. *amongst us* : πρὸς ἡμᾶς. So I choose to translate here notwithstanding what I have remarked on the parallel passage in Matt. xiii. 56. for what follows there makes the different translation pertinent and necessary ; but I observe *Mark* to adopt so often the obscurities and ambiguities of his predecessor, that, I am persuaded, he either did not apprehend *Matthew's* expression, or did not mean to follow the signification of it : though I am most inclined to the former opinion.

V. 5. *he could not, or he thought not proper* : οὐκ ἔδυνάτο : the word has often this power : so Matt. ix. 15. Mark ix. 39. Gen. xxxvii. 4. LXX ; but on this I shall probably touch again elsewhere.

V. 11. *unto them*—not *against them*, as our translators render it : to shew them, that you give them up as unworthy of the gospel. To an *oriental* spectator that action would convey this idea, even were it not attended (which I should rather think) with any explicit declaration : “ As we shake off this dust from our feet, so God hath cast you off as unfit for the kingdom of the Messiah.”

V. 19. *was enraged at*—or *hated* : ἐνεixe : compare Gen. xlix. 23. LXX. Luke xi. 53. and *Hesychius* in v. 5. ΕΝΕΙΧΩΝ, ΕΝΕΙΧΕΙ : which places I see *Wetstein* also has pointed out.

V. 20. *reverenced, or used to reverence* : ἐφοβείτο : but this happiness of the *imperfect* cannot always be attained in our language. Our translators thus render the word in Eph. v. 33.

—*greatly respected* : συνετιμει. This is the true sense, though it may possibly appear too much like that of the preceding verb. Much in the same manner it is employed by *St. Luke*

in



in his gospel, ii. 9. and by *Hierocles apud Stobæum*, p. 229. edit. *Tiguri*: Δει δὲ καὶ τοὺς νομοὺς τῆς πατρὶδος, καθά περ τινὰς θεοὺς δευτέρους, ΣΥΝΤΗΡΕΙΝ: and in several places of the *Apo-crypha*. I much suspect, however, this verse to be corrupted.

V. 31. *No opportunity*: οὐδὲ ἡκαιροῦν: not for want of *time*, but for want of *room*: see iii. 20.

V. 33. I have endeavoured, without offering the least violence to the *phraseology* of my author, to make him speak in a sensible and perspicuous manner, instead of uttering incoherence and absurdity.

V. 43. I take the full construction to be—καὶ ἦσαν κλάσματα ἀπὸ τῶν ἰχθύων. This seems likely also for another reason. Where our *evangelist* differs from his master *St. Matthew*, the variation usually consists in some little circumstance that completes a passage left defective, in some respects, by the first relator.

V. 46. *after parting from*: ἀποτάξαμενος: the most suitable translation would have been—*having disengaged himself*—were it not of too modern a complexion.

V. 48. See note on John vi. 19.

V. 51. *were lost*, &c.—ἐξίσταντο: or *were beside themselves*: *mente exciderunt*. And I have thrown into one clause the *hendyades* of the original; a form of composition, which occurs abundantly in every page of these books.

V. 52. *blinded*—πεπωρωμένη: see note on iii. 5.

Ch. vii. v. 2. *unholy*: κοινὰις: so our translators in Heb. x. 29. and it should be some term that requires explanation, in this application of it. But I regard the words between brackets as spurious from the margin. By mistake, the word *hands* is within brackets, and in *Italic*; which should not have been.

V. 3. See *Wetstein* on this verse.

V. 4. *dip their hands in water*: βαπτισθῆναι: literally—*dip themselves*, whether the *whole body* or any *part*.

V. 7. *worship*: σεβῆναι. This but ill expresses the meaning of the word, but our language cannot reach it without  
a *peri-*

a periphrasis. *In vain do they profess a religious veneration for me.*

V. 9. *entirely*: *καλως*: much fruitless observation has been wasted on this word: see my *Silva Critica*, i. sect. 57.

V. 10. *revileth*: made applicable in this use of it by our saviour to every *harsh* and *unkind* saying.

V. 19. The meaning of this awkward passage is perfectly intelligible; and that is the main point. I have given the translation according to my ideas of the *phraseology*; but shall defer a further disquisition to a properer place for these *minutiae* of *verbal criticism*. See my *Silva Critica*, part v. on the place.

V. 22. *excessive desires*: *πλεονεξια*: this is the proper sense of the word in all places of the N.T. and is only accidentally true of *covetousness*.

*unchastity*: *ασεληγεια*. Dr. Johnson furnishes good authorities for this word; and no other in our language would adequately represent the original.

*an envious eye*: *οφθαλμος πονηρος*. This is undoubtedly the true meaning.

*Non istic OBLIQUO OCULO mea commoda quisquam*

*Limat*: Hor. Ep. i. 14. 36.

i. e. *an envious eye*: compare Od. ii. 2. fin.

*arrogancy*: *αφροσυνη*. It is certainly opposed to *σωφροσυνη* in this place, and means that disposition of mind which lays claim to undue consequence, and therefore conducts itself *haughtily* towards others. Compare 2 Cor. xi. 17. 21.—Our translators use *arrogancy*, 1 Sam. ii. 3. and elsewhere.

V. 30. It must be evident to any reader, conversant with the scriptures, upon the first inspection, that something is amiss with this verse, as it is represented in our bibles. *To be laid on a bed* is, in the *New Testament* and other authors, a concomitant of *sickness*, not of *health*: see Matt. ix. 2 Luke v. 18. Acts v. 15. and elsewhere. Again, the clauses are transposed, as I exhibit them, in some MSS. and all the

ancient versions : but we are indebted to the *Æthiopic* translator, who will often befriend us, for the word, which I have inserted : a word, that removes every difficulty, and makes the passage unexceptionable : compare v. 15. Luke viii. 35.

V. 33. This arrangement of the words is authorised by several MSS. is consonant to the action of *opening*, with which it is now connected, (see viii. 23. John ix. 6. 17.) and is admitted by the *Syriac*, *Arabic*, and *Æthiopic* versions.

V. 34. *be thou opened* : i. e. in thine ears and tongue. The *Greek singular* might have suited the *neuter plural* *ωτα* : but the *Syriac verb* is the *second person singular*.

Ch. viii. v. 8. I alter the expression of this verse, and of many others, merely to avoid the clumsiness and ambiguity, arising from the different application of the *nominative*—*they*—in our version : but I should weary the reader and myself by minutely insisting upon these, not trivial, but obvious, corrections.

V. 11. *to dispute* : *συζητεῖν* : so I render the word elsewhere, and so our translators sometimes.

V. 18. The construction here given is certainly preferable, and so obvious, that one cannot but wonder, how our translators could overlook it.

V. 23. If *αὐτῷ* be the right reading, it means *upon him* in that particular part, viz. *his eyes* : but I had conjectured *αὐτοῦ*, which some MSS. confirm, with the *Syriac* and *Vulgate*. The *Æthiopic* seems to have omitted the *pronoun* altogether, though the *Latin* version in the *London Polyglott* unnecessarily inserts it : and this method of reading the passage I believe to be genuine.

*Dost thou see any thing* : *εἰ τι βλέπεις* ; see the same form, Luke xxii. 49. and note Matt. xxv. 26. And who does not prefer this natural and lively reading to the received one ?



one? It has the sanction of the *Arabic*, *Coptic*, *Æthiopic*, and *Perfic* translators.

V. 24. Or—*like walking trees*: ὡς δένδρα περιπατούντα. Nothing, in my judgement, can be plainer, than that the sense of the passage absolutely requires this reading. Several of the ancient versions would admit it, but the *Æthiopic* will admit no other.

Bp. Pearce prefers translating ἀναβλεψας by *he saw again*—instead of—*he lookt up*: and so in v. 25. But surely it is much preferable to suppose the blind man turning his eye-balls up to heaven in quest of light, according to the account given by our great poet of himself:

----- but thou

*Revisits't not these eyes, that ROLL in vain*

*TO FIND thy piercing ray, and find no dawn.*

V. 31. *to be scornfully rejected*: αποδοκιμασθηναι: i. e. φαυλισθηναι, εξουδενωθηναι: for by these three words the LXX occasionally represent the *Hebrew* דָּנָה. Our translation has not given force enough to the term in this application.

V. 32. *took him aside*: προσλαβόμενος: literally *taking to himself*: and the next verse seems to prove, that I have affixed the true meaning to the word here and in St. Matthew xvi. 22.

V. 33. *get thee behind me*: ὑπάγεσπισω μου. I adhere to the literal translation here: for Jesus seems to have spoken these words during the action of turning his back upon him. As if he had said: “With those ideas thou art unworthy to follow, or accompany, me:” i. e. to be my disciple: Matt. iv. 38. &c.

*mindest*: φρονεῖς: see our common translation, Rom. viii. 5. and elsewhere.

V. 38. *these my words*: τοὺς ἐμούς λόγους: referring particularly to what had just passed between *Peter* and himself—*shame of a crucified Messiah*, because of the *servile* and *ignominious* character of that species of punishment. Hence Rom. i. 16. Heb. xii. 2. 1 Pet. iv. 16.

Ch. ix. v. 3. I follow the arrangement of words given us by the *Coptic* translator, which has every symptom of genuineness upon it; being at once more natural, more forcible, and more elegant.

*white*: λευκα: so I translate here, because of what follows: though it is much too tame a word. In modern language I would render: *Of a VIVID WHITENESS, beyond the skill of any fuller upon earth to whiten.* They, who recollect the appearance of the snow with the sun upon it, especially after a frost, will feel the great beauty and justness of the comparison.

V. 9. *no one*: μηδεν. It may be as well to observe, for the satisfaction of those, who scrupulously require a reason for every variation, that I always render this word and ουδεις by *no one*, and not—*no man*. That insertion of the word *man* has sometimes corrupted the entire propriety and pertinence of a passage; as for example in Rom. xiv. 4.

V. 10. *disputing with themselves*: προς εαυτους συζητουντες. There can be no doubt, I think, of this construction: see i.

7. Luke xxii. 23. and elsewhere. And κρατησαν· they laid hold on, or caught at, as something singular and unexpected, that surprised them and engaged their attention. None of the old translators seem to have been aware of either of these proprieties, which I preserve.

V. 12. I read, και καθως, instead of και πως: a correction, which the scope of the passage and the integrity of construction would demand, were there no other authority to support it: but the *Syriac* translator thus read the passage, and the *Vulgate*; and some of the rest differently from the received text, which argues a corruption of it. See too the report of the MSS. in *Wetstein*. And let the reader judge, whether this is not preferable to *Dr. Owen's* clumsy method of adjusting the place in *Bowyer*.

V. 15. *were greatly surprised*: εξεθαμβηθη: i. e.—I apprehend, agreeably surprised: as if it had been—εξεστη—εξεπληγη—or εταυθη: words, signifying *emotion* in general from what-

ever

ever cause of joy or sorrow. See Suidas in *Εὐδαίμων*: Hesychius in *Εὐεσθύν*: Matt. xxi. 10. Acts iii. 10. Some of the old versions understand the word as implying *terror*, which appears to me a worse idea than the *great amazement* of our own.

V. 18. *dasheth him against the ground*: *ῥιπνῶσι*: see *Wetstein*: and so most of the old translators.

*wasteth away*: *ἐπαίεται*. I look upon this word to be equivalent in this place to the use of *αὐαίνωμαι* among the elegant authors of Greece, which probably those acquainted with them will at once acknowledge. See Psalm ci. 5. LXX, and my *Silva Critica*, i. p. 53. and the note on the *Philætes* of *Sophocles*, ver. 934, in my *Selection of Greek Tragedies*.

V. 23. I have supplied the sense of this verse according to my idea of the construction: but the *phraseology* is peculiar and suspicious. Mere *philological* remarks, however, which would carry these notes beyond their bounds and beside their intention, I reserve for another opportunity.

V. 29. *can be produced*: *δυναταὶ ἐξελθεῖν*. What is not much unlike this sense, the same word has in Matt. ii. 6. and such passages. See also Luke viii. 46. Matt. xv. 18. Mark has obscured the answer of our Lord by retrenching a material part of his predecessor's account. I incline to *Bp. Pearce's* interpretation of this place, which, I own, appears to me as strange and inexplicable as any in the whole *New Testament*.

V. 30. I could not convey the full and precise meaning of the original, which I esteem the first object of every translator, without this inversion of the clauses.

V. 37. A rigid adherence to the words of this and the following verse could not have failed to perplex the sense, and mislead the *English* reader.

V. 38. The ancient versions are unanimous in omitting one of these tautologous clauses, and very properly. I have not hesitated to follow their authority, sanctioned also by MSS.



V. 38—40. I have enclosed these three verses in a *parenthesis*. They strangely interrupt the order of our Lord's discourse: and should be placed either after ver. 32 or at the end of the chapter.

V. 43. Upon the authority of most of the versions I have omitted the words *τὸ πῦρ τοῦ αἰῶνος*: which surely sufficiently proclaim their own spuriousness, as a mere interpretation of the concomitant expression.

Ch. x. v. 1. *according to his custom*: ὡς εἰώθει: see our version at Luke iv. 16.

V. 22. *deeply affected, or confounded*: ἀνγνασας: we should say—*he was thunder-struck*: see Ezek. xxxii. 10. where, as in other places, the LXX use the word to represent the Hebrew דַּחַשׁ.

V. 30. *a hundred times over*: ἑκατονταπλασιονα: this is the true sense of the passage both here and in St. Matthew. Concerning the peculiarity of this mode of expression, see on this text my *Silva Critica*, part ii. sect. lxxxiii. at Matt. xxvi. 29.

V. 46. There can be no possible doubt of the words *υἱὸς Τιμαίου* being an interpolation of some conceited scribe, who had a mind to shew that he knew the meaning of the Syriac word. For our evangelist to say, *Bartimeus, son of Timeus*, were the same as if an *Englishman* should say at once, *He was William's son, son of William*—of the same person. See note on John xx. 16.

Ch. xi. v. 4. *in the open street*: ἐπὶ τοῦ ἀμφοδίου: where the road had no termination, but continued *both ways*, backward and forward: *the high way—the public street*. See *Wetstein*, and *Hesychius*.

V. 6. I understand the full construction to be this: καὶ εἰρηκὼν αὐτοὺς λῦσαι τὸν πῶλον: see v. 19. 37.

V. 13. *the season of gathering figs*: καιρὸς συκῶν. No scholar will dispute the propriety of this translation. So the ὁ και-

ρος των καρπων—Matt. xxi. 34. *is the time of pulling grapes.* See also Luke xx. 10. And the reason why the article is omitted in the original—a time of figs—is, because there are two seasons of ripe figs in a year in Judea, and all other warm latitudes.

And the other difficulty is removed (see my note on the *Trachiniæ* of *Sophocles*, vers. 1139.) by supposing a *hyperbaton*, or a sentence not quite in its natural order and proper place: an irregularity of composition very common in the best authors: which, however, seems better removed in a translation. It may not be amiss to produce a few instances for the satisfaction of the scrupulous from the sacred books, without calling in *heathen* authors, who furnish examples in abundance.

In xii. 12. of our evangelist we read thus: *And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them.*

Here it is manifest, that the reason, assigned in the last clause, is connected in sense with the *first*, and not with the *second* clause, which it follows in the writer's arrangement of the passage. The regular order would have been this: *And they sought to lay hold on him, for they knew that he had spoken the parable against them; but feared the people.*

Again xvi. 3. 4. *And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And, when they looked, they saw that the stone was rolled away: for it was very great.*

Who does not see that the reason assigned—for it was very great—belongs to the question of the women in v. 3. and to the former part of v. 4. with which it is connected? See also the notes below on Luke xiv. 14. Acts xviii. 9. 10. xxviii. 2. and Luke vi. 4.

V. 17. *was teaching*: *ἐδίδασκε*: it is plain from this, that he had been teaching upon other subjects or enlarging on this, and did not content himself with this quotation from the *Old Testament* on the occasion.

V. 19. *he went out as usual*: ἐξεπορεύετο: this power of the *imperfect tense* is well known to those conversant in the *Greek* language: see my note on *Virgil's Georgics*, ii. 460. and *Silva Critica*, i. p. 17.

V. 26. I have omitted this verse on the authority of the *Æthiopic* and *Coptic* versions, and some MSS. The reader must observe, that such authority is much stronger in proof of interpolation, than the consent of all the other versions and MSS. in behalf of their genuineness, for this plain reason: So many additions have been made by transcribers and others from the other gospels to complete, what appeared to them, a deficiency in the rest, that we are under no difficulty of accounting for this addition, when we find the same passage in *Matthew*, and in the same connection; but no argument can be urged, why any transcriber or translator should omit a verse like this, of unexceptionably good sense, and interfering with no controverted point, if they found it in the copies, which they followed,

V. 32. *we are in danger from, or afraid of*: φοβούμεθα. So I read with some MSS. the *Arabic*, *Æthiopic*, *Coptic*, and *Vulgate* versions. It is incredible, that any author in his senses could write φοβούμετο in this passage. The word may have been transplanted here from *Luke* xxii. 2.

Ch. xii. v. 4. *speedily sent him away*: ἐκπαλαισσαν και ἀπεστείλαν: see my explanation of this passage in its order in the *second part* of my *Silva Critica*; sect. lxxxvi.

V. 13. *by questions*: δι' ὁρίων. This sense appears most conformable to the words, both here and in the parallel passage of *Matthew*.

V. 25. The *oriental phraseology* is very improperly followed here in our translation; because it confines, according to the *grammatical* construction of our language, this *general* observation of our Lord to the *seven brethren*.

V. 32. The awkwardness of the original must be apparent to every judicious reader. I follow the *Arabic* and *Æthiopic* translators,



translators. This, no doubt, is the proper order of the words:  
*Καλως ειπας, διδασκαλε· ἵτι επ' αληθειας εις εση Θεος.*

V. 33. *the whole burnt-offerings*: *των ολοκαυτωματων*: i. e. *the offerings of the same Jewish law.* The article cannot properly be suppressed,

Ch. xiii. v. 9. *be presented*: *σταθισεθε*: see our version, Acts xxiii. 33.

V. 15. The common translation of this verse makes the direction of our Lord tautological and absurd. This is evident: and the propriety of my translation will immediately appear from considering the structure of the houses in *Judea*, which has been partly explained before in a note on ii. 4. A *ladder*, or *stair-case*, ran along the side of the house, by which a man might go down from the top *into the street*; and there was a kind of trap-door on the roof, through which he could go down *into the house*. Our Lord advises them to make the best of their way along the walk on the house-tops, and get out of the city-gates, as fast as possible; and neither to enter the house at the *street-door* by going down the sides, nor *immediately* through the door in the roof. It is plain then, that the words *εις την οικiam*, and *αραι τι εκ της οικιας αυτου*, belong equally to both verbs *καταβαινω* and *εισελθετω*.

V. 27. Literally—*out of the four winds*: i. e. *out of the countries that are under them.*

V. 31. For this turn of the passage and of the parallel verse in *Matthew*, see note on Matt. v. 18.

Ch. xiv. v. 3. Concerning this passage see my *Silva Critica*, i. sect. 57. where it is explained at large.

V. 15. *spread with carpets*: *εστρωμενον*: or whatever else the circumstances of the transaction may require. So Theoc. xv. 127.

ΕΣΤΡΩΤΑΙ κλινα τη Αδωνιδι τη κατω αλλα:  
 doubtless with the *πορφυρειοι ταπητες* just mentioned before in that poet,

LECTIS STERNENDIS *studuimus* : Plaut. Stich. v. 3. 5.

The word is applied to *bed-cloaths* in Acts ix. 34.

V. 19. I have omitted the clause, *And another said, Is it I?* a mere idle repetition, inconsistent with the tenour of the passage. So too the ancient versions, and some MSS.

V. 20. *dipping his hand* : ἐμβαπτομενος. The *verb*, being in the *middle voice* without a *substantive* after it, comprehends in it's signification the *whole body* or some *part* of it. The case itself leads us to supply *the hand* on this occasion : concerning which propriety, see my *Silva Critica*, i. p. 37.

V. 21. *is going to suffer death* : ἵναται. This is, beyond all controversy, our saviour's meaning, though he chooses, for reasons elsewhere assigned by himself, to speak with some degree of obscurity and concealment. See xxii. 22. Luke xiii. 33. and on John viii. 14. and the note on the parallel place of *Matthew*. The corresponding term הָלַךְ has the same sense in the *eastern languages* : as οἰχομαι perpetually in *Greek authors*. This sort of *euphemismus* in speaking of *death* was universal among the ancients. See *Silv. Crit.* iv. p. 106.

V. 31. *O! my master*. This is an excellent addition of the *Syriac* and *Persic*.

V. 33. *consternation* : ἐκθαμβεῖσθαι. This word has not all the simplicity that I could wish : but it so entirely and happily expresses the original, which no other single word, that I know, would express, that I could not forbear to use it. I have placed it last merely to consult the harmony of the clause ; an object which our translators pursued with attention and success.

V. 35. *that afflicting moment* : ἡ ὥρα : see my *Silva Critica*, part iv. p. 98.

V. 36. The same observation is applicable here, which was made at x. 46. *Christ* certainly could not use both words. If ὁ πατήρ be genuine, it is the explanation of the *evangelist*, in a parenthesis ; which would so interrupt and flatten this pathetic part, that, I am persuaded, every reader  
of

of sensibility will rejoice at the suppression of it ; after the example of the *Persic* and *Arabic* versions.

V. 38. I understand the clause : *ἵνα μὴ εισέλθῃτε εἰς πειρασμὸν*—both here and in *Matthew*, to be immediately connected with *προσευχέσθε*, as the proper *subject* of their prayers at that time, not as the *consequence* of them ; which is the sense of our translation.

V. 41. *It is all over, or it is done* : *ἀπέχει*. This is properly so rendered by *Dr. Campbell*. So *Anacreon* : *ΑΠΕΧΕΙ· βλέπω γὰρ αὐτὴν* : and others.

V. 45. *Master* : *πάτερ*. The *Coptic*, *Æthiopic*, and *Vulgate*, do not repeat the word. More properly, in my opinion.

V. 51. *about his waist* : *ἐπὶ γυμνοῦ* : literally, *about his nakedness*. It was probably one, who lived close by, and had been suddenly roused from his bed by the noise,

V. 54. Several of the ancient versions and some MSS. give this arrangement of the words at the conclusion of this verse. Without the transposition, *πρὸς τὸ φῶς* may be justly connected with both *verbs*. This alteration, however, in the position of the clause, whether necessary or not, proves that they, who adopted it, saw a propriety in the passage ; which is of some consequence. By joining the words—*by the fire*—or—*by the light*—with the former *verb*, as I have done, we discover the beauty of the 67th verse, where the *maid-servant*, after *looking upon* him, seems to have been enabled to distinguish him *by the light* : for we are there reminded of the situation, in which *Peter* was sitting.

V. 56. *sufficient* : *ἴσα*. The sequel and the parallel passage in *Matthew* establish this sense of the word. We might say : *Their testimony was not EQUAL to the purpose in view* : *ad rem efficaces* as *Antipho*, in *apol.* p. 634. ed. *Reiske*, ought to be understood : *εἰ δὲ τις τὰ εἰκότα ἀληθεῖν ἴσα ἡγείται* *KATAMAPTYPΗΣΑΙ* *μὲν* : i. e. *similia veris* ; for *ἀληθεῖν* must be referred to *εἰκότα* and not to *ἴσα* : of which the editor seems not to have been aware.

V. 57. The original is more accurate here than in *Matthew* :



*threw*: see my note on Matt. xxvi. 51. One would think from this account, that the word, added in this place to the original expressions of our Lord in John ii. 19. was intended to point out in what the *falsehood* of this testimony consisted. The want of this explanation makes *Matthew's* text, as it now stands, defective. Our Lord's declaration was obscure, and probably unintelligible, to these witnesses, who did not maliciously misrepresent it, though their design in relating it was malicious.

V. 59. *sufficient*: *ιση*: I have above preferred this sense. If any should prefer the old translation, and can discover in the history those reasons for a preference, which do not occur to me, I will not grudge him a passage, that illustrates his acceptance of the word. In Dorv. Charit. p. 74. lin. 20. is this sentence; ΑΝΩΜΑΛΩΝ ἐς τῶν γυναικῶν οὐτῶν, οὐδὲν ἐπεκυρωσεν ὁ βασιλεὺς.

V. 69. *The same maid-servant*, or *that maid-servant*: ἡ παιδίσκη. Such is the precise import of the words, even without *παλι*, which might only imply a *repetition* of the question, whether from the same person or not. In this manner all the old translators understood the passage, except the *Coptic* and *Arabic*: they read *ἀλλή* and omit *παλι*, with a view, as appears to me, of reconciling this account with that of *Matthew*, in which they have proceeded one step farther than was necessary.

V. 72. *he began to weep*: ἐπιβάλων ἑαυτῷ. See this ascertained in my notes on the place in *Silva Critica*, part ii. sect. ci. Our idiomatic phrase—*he fell a weeping*—would be thought too familiar; but no other comes up to the original.

Ch. xv. v. 3. The clause—*but he answered nothing*—does not rest upon sufficient authority, either of MSS. or versions: and the reasoning on xi. 26. is fully applicable here also.

V. 24. *they parted*: διμερίζον. The power of the *imperfect tense* in this place cannot be preserved without a circumlocution: *They were busied in parting his garments*. The frequent

use of this tense gives our *evangelist's* history, on many occasions, a degree of clearness, and exactness, and animation, above that of his predecessor.

V. 31. None of the *orientalists* have connected *προς αλλήλους* with *ελεγον*, as our translators have improperly done, contrary to the plainest construction of the passage.

V. 42. I have given this turn to the verse with a view of avoiding *Bp. Pearce's* objection: though the *evangelist* may be easily allowed to use the word *evening*—for *late in the afternoon*.

V. 44. *wondered that he should be dead*: *εθαυμασεν ει τεθνηκε*. So *Macedonius* in his 10th epigram in *Brunck's Analexia*:

Την Νιοβην κλαιουσαν ιδων ποτε βουκολος ανηρ

ΘΑΤΜΕΕΝ, ΕΙ ΛΕΙΒΕΙΝ ΔΑΚΡΥΟΝ ΟΙΔΕ λιθος.

Ch. xvi. v. 1. A literal version here, to convey the full meaning of the original, is not practicable. The following seems to me an exact representation of the passage: "Now, after the intervening sabbath, Mary Magdalene, and Mary the mother of James, and Salome, came to the tomb with the spices, which they had bought, to anoint him, very early on the first day of the week."

V. 9. I follow the connection of words recommended by *Suidas* in the word *πρωϊ*, as it seems to me judicious: for the *evangelist* could not intend to specify the precise time of the resurrection, which he does not appear to have known; but the time of our Lord's appearance to *Mary Magdalene*.

V. 12. *dress*: *μορφη*. I think there is sufficient reason for this translation from Matt. xvii. 2. Luke xxiv. 16. John xx. 15. and from considering the great improbability that his features should undergo any alteration.

V. 20. *those very miracles*: *των σημειων*. Such is the power of the article here, referring to those signs specified above in v. v. 17. 18. And rather by the accompaniment, than by the presence, if the word had a suitable complexion for the character of such a version.





NOTES

ON

ST. LUKE.

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CHAP. i. ver. 6. *without blame* : ἀμεμπτοι : used for the *adverb*, according to the custom of that language : but as *blamelessly* would be a harsh word, and *blameless* is awkwardly separated from the sentence in our version, I have substituted *without blame*.—Many of my lesser variations have been adopted for similar reasons, of which it would be tedious to give an account.

V. 9. The clause, *according to the custom of the priesthood*, belongs to the word *lot* : which is left doubtful in our version.

V. 14. *John* seems the most natural *nominative* to the *verb*.

V. 17. The proper purport of the beginning of this verse is not at all conveyed in our version, and scarcely can be without a circumlocution. To be *before God* means here, as in v. 15. and 19. to be in the character of a *divine teacher or messenger* : and in this character *John* was to go *before* some other person.

*righteousness* : δικαιοσυνη : or *righteous things* : and this *appointed or prepared people* is otherwise described, but in equivalent terms, as appears to me, in Titus ii. 14. And these alterations, I trust, make the passage somewhat more intelligible and satisfactory.

V. 22.

V. 22. *making signs* : διανυνν : see our translation in v. 62.  
John xiii. 24.

V. 24. *kept the matter secret* : περιεκρυβεν εαυτην : i. e. εκρυβε τα περι εαυτην. So the *Arabic* translator expressly—*concealed her pregnancy* : from the same affection of mind, I presume, which our *evangelist* has so well described in xxiv. 41.

*Juvencus*, i. 50. saw the expression in the same light, and speaks more poetically than usual :

*Anxia sed ventris celabat gaudia conjux,*

*Donec quinque cavam complerent lumina lunam.*

V. 25. I understand this to be spoken with a degree of doubtfulness and hesitation, properly expressed *interrogatively* : see Matt. xxvi. 40. and other places. And so the *Æthiopic* translator seems to have taken the passage, as appears from comparing his expression on similar occasions.

V. 28. *gracious woman* : κεχαριτωμενη : i. e. *excellent, amiable woman* : see *Bp. Pearce* and *Wetstein*, and note ii. 40.

*most blessed of women* : ευλογημενη εν γυναιξιν : a form of the *superlative degree* in the *Hebrew* language. So Psalm xciv. 8. αφρονες εν λαω : i. e. αφρονεστατοι λαου : and Cant. i. 8. η παλη εν γυναιξι. Of this kind is that phrase in the beautiful fragment of *Callimachus* :

----- ιθι, πρηεια γυναικων,

Την οδον, ην ανιαι θυμοφθοροι ου περωσι.

See also my *Silva Critica*, i. sect. 45. and my note on the *Alceſtis* of *Euripides*, v. 467.

But the words would be more properly rendered : *Hail thou, the most CELEBRATED of women* : compare Prov. xxxi. 30. LXX and below, v. 48.

V. 29. The word ιδουσα has appeared impertinent to some readers, and thence been omitted in some MSS. *Wetstein* and *Griesbach*, who seem to retail these reports from others, who knew as little of the matter as themselves, pretend that the *Coptic* version also omits the word : which is not true, as even the *Latin* translation in *Wilkins* might have instructed them.

V. 35-

V. 35. All the *orientalists*, except the *Coptic*, insert the *copulative* and before the last clause of the verse. Whether they exactly followed their copies in this particular, I cannot undertake to determine; but am sure, that they have properly represented the spirit of the *evangelist*. Those, who have attended to the peculiarities of *Hebrew* composition, will see, that this address of the angel is conducted in correspondent sentences, two and two; and that the *parallelisms* would be incomplete without this *copulative*.

V. 43. *why is this?* ποθεν μοι τουτο; the μοι is an elegance of the *Attics*, not retained in our language but in *colloquial vulgarisms*: as for instance: *He'll run you ten miles in the hour.* The *Æthiopic* turns the phrase very well: *And who am I, that the mother.* Ποθεν—*why*: as in this *epigram*:

ΕΙΠΕ ΠΟΘΕΝ συ μετρεῖς κοσμον και πειρατα γαιης;

V. 48. *he lookt with favour*: επεβλεψε: see ix. 38. James ii. 3. like the *respicio* of the *Latins*.

V. 54. *kindness*: ελεους: this idea better suits the word than *mercy* in most cases: and so the equivalent *Hebrew* terms חַנּוּן and חֶסֶד.

V. 58. *kins-folk*: συγγενεις: so our translators, ii. 44.

V. 70. *from the first*: απ' αιωνος—or of old: literally—from the age.

V. 72. I look upon the clause *with our fathers*, as belonging to both sentences. This is common, both with respect to entire *clauses* and *epithets*.

V. 78. Let the reader judge whether my arrangement of this passage, which much better suits the original, be not far more elegant and in all respects superior to the old translation. *Thou, child! wilt be a teacher*—THOU WILT BE a day-spring from the sky.—And with what beauty and propriety is *John*, the forerunner of our Lord, stiled the dawn of day, that ushers in the rising of the sun of righteousness! And the concluding words—to guide our feet into the way of peace—is a comprehensive clause, after the manner of *Hebrew* poetry, belonging equally to the former sentence beginning at—*And*,



*thou, child!*—and the latter, beginning at a *day-spring from the sky*: for the people, spoken of in the former, are the *Jews*; and in the latter, the *Gentiles*.

V. 80. *public appearance*: ἀπαδείξως: or *his appointment as a preacher*, which is this author's use of it in x. i. Acts. i. 24. and so *Juvenecus*, i. 130. in some good verses.

*Exin secretis in vallibus abdita semper*

*Vita fuit puero, donec, poscentibus annis,*

VATIS AD OFFICIUM pleno pubesceret ævo.

Ch. ii. v. 7. See *Bp. Pearce*.

9. *a heavenly brightness, or glory*: δόξα κυρίου: or a *divine brightness, or a very great brightness*: see note on vii. 25. This is one of those *oriental* forms of speech, that occur so frequently in the sacred volumes. I look upon πιστῶ Θεοῦ in Mark xi. 22. in the same light, as signifying a *great and extraordinary degree of faith*: but readers in general will not reconcile themselves to these substitutions. See *Silva Critica* ii. sect. lxxvii. and compare what *Pharaoh* says, Gen. xli. 38.

So in our own language: *Pope's Eloisa*:

*From opening clouds may streams of GLORY shine.*

V. 14. Though the reading εὐδομίας does not rest on such good *external* authority as εὐδοκία, yet the evidence of its genuineness from the context itself appears to me decisive. According to our old translation, which adopts the common reading, the verse evidently runs out into a supernumerary clause, inconsistent with the *parallelism* and essential constitution of such passages; whereas in my version a complete correspondence of parts may be observed. *Glory, and benevolent reconciliation—the highest heavens, and earth—God, and men—* are clauses that mutually answer to each other. Or we might render—*And on earth peace to men of his good pleasure—that is—to men that please him.* Compare to this effect, Ephes. i. 5. 9. 2 Theff. i. 11. Rom. i. 16. &c. And so *Juvenecus*, i. 173.

*Gloria*

*Gloria supremum comitetur debita patrem :*

*In terris JUSTOS HOMINES pax digna sequatur.*

He saw clearly the propriety of only *two* members to the sentence. The *copulative* καί before εν, which some of the ancient versions have expressed, was, no doubt, an interpolation to accommodate their imperfect apprehensions of the passage.

V. 15. *let us cross the country :* διελθωμεν : a very proper expression for men in fields, at some distance probably from the high-road, or desirous of going the shortest way.

V. 19. *carefully observed :* συνετηρει : see note on Mark vi. 20.

V. 32. literally—the *manifestation of the Gentiles :* αποκαλυψιν εθνων : i. e. *to reveal, or display, or make them known*, who before sat in *darkness*, unseen and unknown : see i. 79. and Rom. viii. 19.

*to illuminate :* δοξαν : see note v. 9.

V. 40. I omit πνευματι as a manifest interpolation from i. 80. at the instance of some MSS. and versions ; for, if being *strong in spirit* be nothing more than *improving in understanding* as he advanced in *age* (as v. 52.), of which meaning I have no doubt) then is it *tautology* with what immediately follows.

V. 40. *a divine, or extraordinary, comeliness—or gracefulness :* χαρις Θεου : see note on v. 9. and on iii. 6. I have no doubt myself about this signification of the phrase. It is the θεσπεσιη χαρις of Hom. Od. ε. 19. Our *evangelist's* idea is thus expressed by Virgil Æn. v. 344.

*Gratior et pulchro veniens in corpore virtus.*

See *Silva Critica*, iv. p. 44.

V. 49. *my father's house :* τοις του πατρος μου : so Sirach. xlii. 10. Theoc. ii. 76. xxiv. 80. and others perpetually. “ How could ye be at a loss, where to find me ? *Where* is a *son* to be found, but in his *father's house* ? ”

V. 52. The *Syriac, Persic, Arabic, and Coptic* translators have very properly ηλικια before σοφια.

Ch. iii. v. 6. *this salvation of God* : i. e. *this EXTRAORDINARY restitution of things.*

V. 14. See a good account of the *phraseology* of *John's* answer in *Wetstein*. It is easier to discover the meaning, than to express it precisely in plain *English* words. He cautions *them* against a *rude and arbitrary abuse of authority* :—as he did the *tax-gatherers* against that common misdemeanour—the *insolence of office*.

V. 23. *as was supposed* : ὡς ενομίζετο. I have followed the old translation, though I rather think it erroneous ; and am of opinion, that the *evangelist* is indirectly apologising for introducing to his *gentile* readers, for whose particular use he composed his history, a *Jewish pedigree*, which they would not esteem as very interesting to themselves ; though, by carrying it up to *Adam* and *God*, he intimates the equal right of *Gentiles* with the *Jews* in the *Messiah*. We should render—*Being, according to the custom of pedigrees among them, the son of Joseph*, and so on. And this is conformable to our author's own use of the word in *Acts* xvi. 13. and of other good writers in a great abundance of passages, so that no detail of them is necessary. See *Bp. Pearce*.

Ch. iv. v. 2. I connect the words *forty days* with the former verb, after the example of the *Vulgate*, *Syriac*, *Persic*, and *Æthiopic* versions.

Some MSS. read ἐν τῇ ἐρημίᾳ a good interpretation at least of the present reading, and proving the author of it to have discerned the power of the *imperfect tense* ηγετο.

V. 3. *a son of God* : υἱὸς Θεοῦ : i. e.—a person bearing a divine character, or commission : so *Matt.* xiv. 33. xxvii. 40. 54. which is very distinct from the specific confession of *Peter* in *Matt.* xvi. 16. It is a similar form of speech to those mentioned in note on ii. 40.

V. 13. *for a (short) time* : ἀχρι καιρου. *Heliodorus*, *Æthiop.* p. 177. ed. Bourd. uses a similar expression : ἄλλ', ὡ γλυκεῖα καὶ

ΑΧΡΙΣ



ΑΧΡΙΣ ὉΡΑΣ *συγκληρ* : with which compare my note on Matt. viii. 13. And *Homer* II. B. 299.

ΤΛΗΤΕ, ΦΙΛΟΙ, ΚΑΙ ΜΕΙΝΑΤ' ΕΠΙ ΧΡΟΝΟΝ :

where the *scholiast* says : ὑπομείνατε χρόνον ΟΛΙΓΟΝ *δη τινα*,

V. 18. *The spirit of the Lord* : πνεῦμα κυρίου : more properly *a spirit* : i. e. *a divine commission*.

V. 22. The word *εμαρτυρουν* has, in this application, a notion of *applause*, or *commendation*, mixed with it : and so in various passages of *St. John's* gospel. Thus *Ælian*, Var. Hist. i. 30. Πολλακις γουν αυτω και ο Πτολεμαϊς ΕΜΑΡΤΥΡΕΙ, και ελεγεν· Ω αγαθη κεφαλη—κτλ. vide locum. And it would often be better rendered, in my opinion, by *applaud*, *commend*, or *praise*, as well as it's *substantive*.

V. 32. *authority*—εξουσια : so our translators render, with more propriety in my opinion, at Matt. vii. 29.

Ch. v. v. ii. *Dr. Campbell*, if I recollect rightly, translates *εστωτα* by *aground* : which might, or might not, be the case for any thing conveyed by this word to that effect. No man well acquainted with the languages needs to be informed, that these *verbs* of *posture* are merely equivalent in this sort of use to the *verb substantive* *ειναι* *to be*. Multitudes of examples might easily be adduced to prove this from all authors. See my note on *Virgil's Georgics*, iii. 368.

V. 10. *catch men alive* : ζωων : i. e. unto *life* and *preservation*, not to *death* and *destruction*, like *fishes*.

V. 17. *the power of the Lord*—rather—a *divine*, or *extraordinary power* : δυναμις κυριου : and so in other places—*δυναμις θεου*.

V. 24. *Then he said*. Most of the *eastern* versions insert a connecting particle before ειπε : and several at Mark ii. 10.

V. 34. *do ye wish* : μη δυνασθε : see note on Mark vi. 5.

Ch. vi. v. 9. I look upon τι in this place to be equivalent to the *ενα λογον* in Matt. xxi. 24. but it is not material, whe-

ther we thus understand it, or as introductory to the question.

V. 12. *the house of prayer* : τη προσευχη : he is speaking of a place in this mountain, which they so much frequented, well known to the disciples.

V. 13. See note xiii. 12.

V. 16. *the traitor* : intimating that it became as common an appendage to his name, as if it had been his surname ; as common as *Peter* to *Simon's* name, and *Zelotes* to the other *Simon*.

V. 22. Concerning the phrase εκβαλειν το ονομα, see my *Silva Critica*, part ii. on this place, in sect. lxxviii.

V. 32. *reward* : χαρις : so our *evangelist* explains himself in v. 35. so 1 Pet. ii. 19. and *Homer* Il. I. 316.

----- επει ουκ αρα τις ΧΑΡΙΣ ηεν

Μαρνασθαι δηιοισι μετ' ανδρασι νωλεμε; αιει.

and compare Schol. on v. 321. with Matt. v. 47. and *Silva Critica*, i. p. 42. To these add *Plautus*, Aul. ii. 5. 11.

----- stultum et sine GRATIA est

Ibi rectè facere, quandò quod facias perit.

I forbear other instances.

V. 35. *giving up nothing for lost* : μηδεν απελπιζοντες. I have given the obvious meaning, that arises out of the tenour and spirit of the passage ; and reserve the farther disquisitions on it's *phraseology* for another place.

V. 37. *forgive, or release* : απολυετε, and *imprison* not, your *debtors* ; see v. 34. 35.

V. 38. *will be given* : δωσουσιν. This is only the *Hebrew* form of the *third person plural* for the *passive singular*, common also in profane authors, of which I have spoken elsewhere. For *God* in reality is the person here meant. See note on xii. 20. where the nature of the passage compelled our translators into propriety.

*lap* : κολπον : meaning the *large compass* of the *long* and *full eastern* garment, in which they used to carry things as  
our

our women do in their *aprons*. See Psalm cxxviii. 7. Prov. vi. 27. xvii. 23. *Silva Critica* iv. p. 51.

V. 40. The *imperative mood* in the *future* escaped translators in this and several other places. Compare Matt. v. 48. x. 24. 25. Some scribes and others, who saw into the meaning of the passage, unskilfully changed accordingly *εσται* into *εστω*: and so the text is quoted in *Apostolical Constitutions*, v. 6. and by others. See *Wetstein*.

V. 44. The thing itself—a *vintage*—being unknown in our country, we are in possession of no term to express the word *τρυνωσι* in the original.

C. vii. v. 4. *παρεξη*, or *παρεξεις*, was the reading of all the old translators except the *Arabic*, and of some MSS.

V. 16. *hath kindly considered*: *επισκεψατο*: see i. 68. Matt. xxv. 36. where the word is used in similar significations. It is the *Hebrew* *קפח*.

V. 22. What I have inserted instead of the *pronoun*—*them*—is entirely necessary to rescue the passage from its ambiguity; which, however, might be done also by enclosing the preceding verse in a *parenthesis*.

V. 25. *purple*: *ενδοξω*: more literally—*bright—splendid*: the same as *λαμπρω*: see my *Silva Critica*, ii. on Luke xxiii. 11. sect. xciii. *Δοξα* means *brightness* in ii. 9. 1 Cor. 15. 41. Heb. i. 3. Rev. xxi. 23. and other places.

V. 29. *thankfully received the kindness of God*: *εδικαιωσαν του Θεου*: see note on Matt. vi. 1. This translation sets the passage in the clearest light to the *English* reader. The word has something of the meaning, which it bears in Psalm l. 5. and below, v. 35.

The reader must be careful to observe, that our common translation seems to make this and the following verse to be spoken by the *evangelist* in his own person, whereas they are the continuation of our Lord's address, and are parallel to Matt. xxi. 31. 32.



V. 30. *εις εαυτους* is in construction, I think, with *την βουλην*.

V. 37. *a sinner* : *αμαρτωλ* : I follow the old version here, though, perhaps, no more is intended by this word than to signify, that she was not a *Jewess* by birth and lineage, but of *Gentile*, or *heathen*, extraction : possibly, a *proselyte* only : nor can I find any proof to overthrow this opinion. See the note on Matt. ix. 11. But this is immaterial here, as she appears to have led an *immoral* life, whether *Jew* or *Gentile*.

V. 38. *behind* : *οπισω*. This is not intelligible without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow (see Hor. Od. i. 27. 8.) and resting on the couch ; with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch.—And for *κατεφιλει*, see note on v. 45.

V. 39. *for* : *οτι* : or, in connection with the foregoing clause—he would have known THAT she is a sinner.

V. 42. *said he* : *ειπε* : introduced here with elegance, after Luke's manner, instead of the beginning of the question, where the *oriental* translators place it.

V. 45. *fondly kissing* : *καταφιλουσα* : see my *Commentary* on Matt. xxvi. 49. and *Westein* there : see also *Arrian*, *Epict.* iii. 26.

And I read *εισηλθεν* : *she came in* : for see v. 37. and so the *Syriac*, *Coptic*, and *Vulgate*, with some MSS.

V. 47. One MS. omits *οτι*, and another places it after *σοι*. I follow this order of the passage, because then the general remark harmonizes with the preceding parable, and all is consistent : as the *love* seems evidently made the *consequence* of *forgiveness* in proportion to the sum forgiven. The woman's entire confidence of receiving *forgiveness* in consequence

quence of her contrition appears to have occasioned our favour to argue, as if this *forgiveness* were already received: and then the difficulty, which greatly perplexes at first sight, seems to be removed.

Ch. viii. v. 2. The Syriac, *Perfic*, *Vulgate*, and *Coptic* versions, with some MSS. very properly make no mention of λεγοντες.

V. 15. *with perseverance*—or, *for a constancy*: εν υπομονη: compare Rom. ii. 7.

V. 27. Our old version is very clumsy at this place, and unnecessarily creates inconsistency with the narratives of the other *evangelists*. Ανηρ εκ της πολεως—is—a citizen of Gadara. It is a very common construction.

V. 29. *for a long time*: πολλοις χρονοις: see *Wetstein*, and *Taylor ad Lysiam*, p. 35. edit. 8vo.

V. 31. *the bottomless pit*: την αβυσσον: see Rev. xx. 3.

V. 39. *country*: πολιν: see *Silva Critica*, iv. sect. clxviii. on Matt. xiii. 54. that is, a *district* and *neighbourhood* of a town. And so, I think, some more passages would much more properly be rendered: as, for example, Matt. viii. 34. (compare Luke viii. 37.) Matt. x. v. xi. 20. Luke v. 12. (compare Matt. viii. 1. 2.)

V. 40. *rejoiced*: απεδεξατο: or *joyfully received*: see note on Acts ii. 41. compared with Matt. xiii. 20. and 1 Tim. ii. 3. &c.

Ch. ix. v. 4. I follow here several of the ancient versions, and various MSS. It makes in this manner a much more natural direction.

V. 7. *was come*: εφην. The *had appeared* of the old translation would imply, that he was *gone again*: see Matt. xvii. 10.

V. 13. The form of speaking in this verse appears to me *elliptical*, and to be completed thus: We have no more than five loaves and two fishes; *so that we cannot feed them*, unless we should go, &c.

V. 16.

V. 16. *εὐλογησε*: *blest God*. The Syriac, *Persic*, and *Æthiopic* versions, very properly in my opinion, make no mention of *αυτους*. The only passage, I believe, in the *New Testament*, that gives any countenance to that reading, is 1 Cor. x. 16. where see the note.

V. 25. I look upon the addition to this verse—*η ζημιωθεις*—to be as palpable an interpolation as meddling and nonsensical scribes ever devised. This unmeaning supplement has been brought hither from the two former *evangelists*, who both use the word in the parallel passage. The *Æthiopic* translator takes no notice of this addition.

V. 28. *after this*: *μετα τους λογους τουτους*: literally—*after these words, or things*.

V. 32. I have remarked elsewhere, that *συνεστωτας*, like other words of *posture* on many occasions, is here only equivalent to *οντας*.

V. 38. *one of the multitude*: *ανηρ απο της οχλης*: compare Mark ix. 17. *only child*: *μονογενης*: or *only son*. But I follow our old version, as giving probably the true purport of the passage, though not strictly authorised by the *phraseology*.

V. 39. One would think, that *εξαιφνης* had got out of it's place in the clause preceding it's present station; and that the author wrote thus: *And lo! a spirit seizeth him in an instant, and crieth out*. And this agrees better with Mark ix. 18.—I must observe also, that *πνευμα* is the *nominative* to *κραζει*, and not *vi* according to our version: see Mark i. 26. ix. 26. And the circumstance of *crying out* is distinguished, because *the possessed person* appears to have been *dumb* at other times: Mark ix. 17.

V. 48. *greatest*: *μεγας*: after the *Hebrew idiom*, upon which I have particularly spoken more than once in my *Commentary on St. Matthew*.

V. 51. *his departure*: *της αναληψεως αυτου*: like *υπαγειν* and *πορευεσθαι* elsewhere: see note xiii. 33. *Αναλαβου, σιρεφου εις τουπισω*: *Hesychius*. See *Bp. Pearce*.



V. 61. *to settle my affairs at home* : αποταξασθαι τρις εις του οικου μου : or *to settle with my people at home*, as some of the old translators understood it: so below, xiv. 33. *Jamblichus* Vit. Pyth. p. 190. ed. Kust. thus expresses the idea. Αξιωσαι γε αυτω δοθηναι το λοιπον της ημερας, οπως οικονομησεται τα καθ' εαυτου : and thus *Valerius Maximus* iv. 7. ext. exemp. 1. *Atque is tempus ab eo, quo prius quàm perisset DOMUM PRO-FECTUS, RES ORDINARET, impetravisset.*

C. x. v. 6. *upon it* : επ' αυτον : or, *upon him* ; namely, the son of peace. v. 12. The MSS. and versions have some variation both with respect to the position of the words εν τη ημερα εκεινη, and the reading itself. They appear to me an interpolation.

V. 14. *in the judgement* : i. e. when they are tried and punished for their behaviour.

V. 18. *I was beholding* : θεωρων : i. e. during your mission. And the comparison of the swiftness of *Satan's* fall to the rapidity of lightning is entirely disguised in the common version. See the note in my *Commentary* on Matt. xxiv. 27.

V. 21. *was exceedingly joyful* : ηγαλλιασατο : see i. 47.

V. 29. *to justify himself* : i. e. as it seems to me, to vindicate himself from an imputation of being thought not to have attended to the declarations of that law, which he professed to teach ; and to acquit himself with credit in the eyes of the audience, as a disputant with *Jesus*, whom he had probably expected to propose other conditions of eternal life than those of the law ; and thus to incur the ill-will of the *Jewish* populace.

V. 30. *a man of Jerusalem* : ανθρωπος τις απο Ιερουσολυμων. There can be no doubt of the propriety of this construction. So *Jerusalem scribes* are γραμματεεις απο Ιερουσολυμων. Matt. xv. 1. Besides, the scope of the parable requires it, which intends to shew, that the good *Samaritan's* benevolence knew no partial distinctions of sect or country, but extended itself even to his greatest enemies the *Jews*.—Yet the *Persic* translator

lator is the only person, that appears to have seen this construction. I see since that *Mr. Markland* had fallen upon the same idea.

*Murderers* : λησταις. We should say, *Banditti*.

V. 31. *going down* : κατεβαινεν : i. e. from *Jerusalem* ; intimating that he also was a *Jew*.

V. 31. *past by on the further, or opposite, side* : αντιπαρηλθε. *Strato* epig. 7. apud *Brunck*.

Αντιπαρερχομεν τα στεφανηλοκια.

V. 33. I understand κατ' αυτοῦ τοπον. *Phædrus* :

fortè innoxius

*Viator est deductus in eundem locum.*

V. 42. The *Coptic* and *Æthiopic* versions have : *Very few things, or even a single thing only is necessary.*

If any man can represent this passage in greater simplicity of language, and preserve at the same time the elegant allusions of the original, which are entirely obliterated in the old translation, he can do what, I confess, is beyond my ability. See the note in my evidences of *Christianity*, p. 71. 2nd edition.

Ch. xi. v. 1. I look upon τοπω in this place to mean one of those *proseuchas*, or *houses of prayer*, spoken of vi. 12. *Acts* xvi. 13. Compare *Acts* iv. 31. vi. 14.

V. 4. *doeth wrong* : οφειλοντι : i. e. αμαρτανοντι, as is manifest from the context, and from xiii. 2. 4. To this purpose *Demosthenes* cont. Mid. p. 339. ed. Lutet. Νομιζειν γαρ ουδεναν ανθρωπων ουτως ασελγως και βιαιως ουδενι των πολιτων χρησασθαι, μη μεγαλου τινος οντος, ο αυτω ΠΡΟΩΦΕΙΛΕΤΟ : where the *scholiast* says : Ου γαρ εμνη τοσουτον Μειδιαις, ει μη ΠΡΟ-ΗΔΙΚΗΤΟ μειζονα.

V. 6. The connection is φιλ- εξ οδου · *a friend on the road, or on a journey*. So *Lyfias*, p. 34. ed. Taylor, 8vo. καταλαζοντες το μισρακιον εκ της οδου : and again p. 36. βια εκ της οδου συναρπαζοντες, as we were going along the road. See also the next note.

V. 13. *Dr. Campbell* connects εξ ευρανου with πατρι· your father

*father will give from heaven*; and fancies, truly, that *πατηρ ἐξ οὐρανοῦ* is an unjustifiable construction: whereas it is neither more nor less than the *πατηρ ἐν οὐρανοῖς* and *πατηρ οὐρανό* of *Matthew*, as the translators of ancient and modern times seem to have understood the phrase, except the *Coptic*, who follows the *Doctor's* method.—I now see in *Bowyer's Criticisms*, that *Beza* and *Markland* are the *Doctor's* guides on this occasion. As for *Beza* and the *Doctor*, I feel less uneasiness about them; but see with surprise and regret such an excellent Greek scholar as *Mr. Markland* disapproving the explanation of *Grotius*. What is *ἀνὴρ ἐκ τῆς πόλεως*—viii. 27, but *ἀνὴρ πολίτης*? What *οἱ ἐξ ἐριθείας*, Rom. ii. 8. but *οἱ ἐρεθιστικοί*? What John vi. 31. calls *ἄρτον ἐκ τοῦ οὐρανοῦ*, the LXX had termed simply *ἄρτον οὐρανοῦ*—Psalm lxxviii. 24. In short, what is *Homer's* *Αἶας ἐκ Σαλαμῖν*. Il. B. 556? Let the *scholiast* inform us: *Σαλαμῖς, ὅθεν ἦν Αἶας ὁ Τελαμωνιό*.—So we—a man of London, or a London man. I should have been ashamed to produce proofs in form of so plain a point, if *Mr. Markland* had not disputed the propriety of the phrase. See the preceding note, and John i. 19.

V. 27. Here *γυνὴ ἐκ τοῦ ὄχλου* is the same form of speech as that mentioned in the foregoing note: and so our translators understood it. See also xii. 13. xix. 39.

V. 33. *a hole, cell, or cavern*: *κρυπτήν*, the *crypta* common among *Roman* authors. This is a word, so much out of the way of ignorant transcribers, and so unlikely to be substituted for *κρυπτον* which, on the other hand, was so very likely to supplant it, that I cannot but wonder at *Grotius* and others for preferring the more common expression.

V. 36. *as when*, &c. i. e. “thy condition may then be compared to the circumstances of the lamp on its stand above-mentioned, which shines all over the house upon thee and all that come in.”

V. 38. *did not dip his hands in water*: *οὐκ ἐβαπτίσθη*: see note on Mark vii. 4.

V. 39. the pronoun *ὑμῶν* in this verse is totally destructive of



the consistency of this passage by an insufferably awkward intermixture of a comparison and its application. The *Æthiopic* translator appears to have been sensible of this impropriety by omitting the *pronoun* altogether. The *Coptic* version is made by *David Wilkins'* edition in the *Latin* translation to read *αυτων* for *υμων* : but this is an error, for that translator read *υμων* like the rest. *Mr. Markland* on *Lysias*, as reported by *Bowyer*, proposes to insert a *comma* at *εσωθεν*, that *υμων* may be connected with what follows. A most clumsy and unparalleled arrangement of words ; and it surprises me, that a man of his learning could propose such an unjustifiable solution of the difficulty. Preparatory to what I am going to propose, I wish the reader to bear in mind, that *Luke* is a very elegant writer, and employs a variety of polished words and phrases, not elsewhere found in the gospels. And I am convinced, that an elegance of this kind, worthy of an *Attic* historian, not apprehended by the scribes, was the occasion of this erroneous reading, which is now current, prior, I should suppose, to any MSS. at this day existing, and probably to the present versions too. I appeal to such as have a taste of these niceties, whether our accomplished physician did not thus exhibit the passage : Το δε εσωθεν ὅτι μιν ἁρπαγῆς καὶ πονηρίας : which is one of the most exquisite beauties in the *Greek* and *Latin* writers of the first character.

V. 40. Literally—*Doth not he, who doeth the outside matter, do the inside also ?* i. e.—As in common life, it would be thought very foolish and preposterous to clean the *outside* of a vessel, and leave the *inside* full of filthiness ; so is it as strange, that ye should acquiesce in moral impurities under the cover of a specious outwardly demeanour before the world.

This sense seems to me perfectly rational and suited to the manifest tendency of our Lord's expostulation ; and the interpretation certainly offers no improper violence to the language of the author.

V. 44. *decayed tombs* : τα μνημεια τα αδηλα. *Dr. Pocock* informs

forms us, (quoted also by *Mr. Townson* on the *Gospels*) that, when the tombs among the *Jews* were much decayed, so as not to be very conspicuous (*αδηλα*), they were washed over with *lime-water* to enable passengers to discover them, and thus avoid defilement, which arose from touching them, Num. xix. 16. Hence the *whited sepulchres* of *Matthew* and the *indisfined tombs* of *Luke* are one and the same thing. For these, in the night or through heedlessness, might be walked over, even when *whitened*; or that *whitening* might be neglected, and one *evangelist* adapt to his purpose one state of the same sort of tombs, and one the other. Besides, what had been once *whitened*, would soon, from rain and weather, become *indisfined*.

V. 49. *will drive away*: *εκδιωξουσιν*: see 1 Thess. ii. 15. and I transpose these *two verbs* at the end of the verse, conformably to the *Syriac* and *Persic* translators.

V. 53. *to be greatly enraged*: *δεινως ενεχειν* · *gravitèr ferre*—*violenter in illum insurgere*. So several of the *eastern* translators understood the phrase. See note on Mark vi. 19.—Upon *αποστοματιζειν* consult *Wetstein*.

Ch. xii. v. 1. I have included the words—*which is hypocrisy*—in brackets.—Matt. xvi. 6. Mark viii. 15. render it highly probable, that they are not the words of our saviour; and I am inclined to think myself, that the *evangelist* never wrote them, but some transcriber in after times transferred a marginal gloss into the text.

V. 15. All the *eastern* translators agree in giving this turn to the verse.

V. 19. *regale, or feast, thyself*: *ευφραινου*: so xv. 23. xvi. 19. See also *Casaubon's* notes at the beginning of the 7th book of *Athenæus*.

V. 20. *this soul of thine*: *την ψυχην σου*: “which thou hast been addressing with so much gaiety and confidence of heart.”

Literally—*they require*: a singular specimen of that form of speech noticed above at vi. 38. See also below, xvi. 9.

V. 21.

V. 21. *Mr. Markland's* distinction of connecting the words—*μη εις Θεον*—together, is ineffectual, and precisely the same with the customary construction, if attentively considered.

V. 29. *with anxiety and suspense* : *μη μετεωριζοσθε*. I can find no simpler method of expressing the elegance of the original. *Horace* has conveyed the idea in terms of similar beauty, *Epist. i. 18. 110.*

— neu fluitem dubiæ spe pendulus horæ :

*Float on the balance of the wavering hour.*

*Æschines* in *Ctesf. ανακρεμασας απο των ελπιδων* : and *Isocrates de Pace* : *Εξηρημεθα των ελπιδων.*

V. 34. *let your heart* : *η καρδια υμων εσται*. This representation appears to me much more forcible. “Ye have nothing like a treasure upon earth : ye have left every thing to come with me : your treasure is in heaven ; and there let your heart be also.” See note on vi. 40. and Col. iii. 2.

V. 46. *the infidels* : *των απιστων*. This term in it's common acceptation, though not in reality, implies more guilt than *unbelievers* ; as our translators seem also to have thought from 1 Tim. v. 8. and therefore suits this place better, where great guilt is supposed. See Matt. xxiv. 51.

V. 49. I understand simply by this declaration, that our Lord intends to signify the accomplishment of one great object of his mission—viz.—the promulgation of a more perfect scheme of religious duty : as, in the next verse, he adverts to the other great object, his baptism of *death*. See John xvii. 4. which I look upon as very similar to the passage before us ; and compare Malachi iii. 2. A passage in *Homer*, which the *phraseology* reminds me of, well illustrates that substitution of *εν* for *εις*, so common in the *New Testament* :

ΝΥΝ ΑΥΤ' ΕΝ ΨΗΥΣΙ ΜΕΥΕΑΙΝΕΤΕ ΠΟΝΤΟΠΟΡΟΙΣΙ

ΠΥΡ ΟΛΟΟΝ ΒΑΛΕΕΙΝ : II. N. 628.

See *Silva Critica*, ii. p. 132.

V. 54.



V. 54. Several of the old versions assign this station to the *adverb* *εὐθεὺς*· *immediately* : and, I think, with more propriety ; but this position of the word, when it is intended to respect what follows, is very common in the ancients. See *Silva Critica*, iv. p. 239.

V. 58. *do all thou canst* : *ὅς ἐργασίαν* : on this phrase, which has so puzzled learned men, see *Westein* : to whose explanation let me add another authority of this sense of *ἐργασία* from *Paulus Silentarius*, *epig.* 37.

----- ἐξ ὑμεῶν γὰρ,

Φεν, πυρ⊖ ἐς τοσσην ηλθομεν ΕΡΤΑΣΙΗΝ :

i. e.—*vim*—*violentiam*—*ignis*.

Ch. xiii. v. i. *at the time* : *ἐν αὐτῷ τῷ καιρῷ* : i. e. *about the time*—*soon after the time*—of the event itself. The words do not appear to me capable of any other meaning. And *παρησαν*· *came* : as *Matt.* xxvi. 50.

V. 3. *in the same way*· *ὡσαυτως*. This alteration here and in v. 5. gives the passage more importance, as a *prediction* ; for which, no doubt, it was intended.

V. 7. *also* : *καὶ* : i. e. *why does it take up room, as well as bear no fruit ?*

V. 9. I partly adopt *Dr. Campbell's* turn of the passage here, which manages the *elliptic* idiom of the original extremely well.

V. 11. *look up* : *ἀνανῆσαι* : this *secondary* meaning of the word makes the passage clearer.

V. 12. *called to* : *προσεφωνήσε* : and we must suppose, that she came at the call : as in vi. 13. See *Matt.* xi. 16. *Luke* xxiii. 20.

*this infirmity of thine* : *τῆς ἀσθενείας σου*· this idiom of our language exactly represents the original in such places. On this power of the *article*, see my *Silva Critica*, i. p. 57.

V. 25. All the wit of man can make nothing out of the word *εγέρθη* in this passage : as for the *εισελθῆ* of the *Vulgate*, and of some MSS. it is the mere evasive substitution of men,

who were puzzled, and could not extricate themselves from their perplexity in a better way. I have no doubt but we ought to read, with the slightest alteration imaginable, ἀγεῖρθη· *collected—settled—or composed, himself*. This seems the better reading in Hom. Il. E. 510. where some read ἐγειραι, and others ἀγειραι. Ἀθροίζω, which is the usual gloss of ἀγειρω in the *lexicographers*, is not uncommon in the sense of *composing and collecting one's-self*; whence the *colligo* of the *Latins* is employed in the same manner.

V. 29. *will sit at table*: ἀνακλιθῆσονται: compare Matt. xxii. 11. Rev. xix. 9.

V. 32. *I end my course*: τελειοῦμαι: or *am destroyed, or die*. So *Suidas* in ἈμαχιΘ. Καὶ οὕτως, ἐτελειώθησαν. Euseb. Ecc. Hist. viii. 6. Οἱ μὲν ξίφει κατεσφαττόντο, οἱ δὲ διὰ πυρῆς ἐτελείοντο. So elsewhere, and many others.

V. 33. Nothing can be clearer, than that this verse is intended by our Lord as a counterpart to the preceding in different language: therefore, and because the *eastern* versions are unanimous in supplying a *verb*, which does not appear now in the text, equivalent to εἶναι, ἐργαζεσθαι, or ἰασθαι, it is scarcely to be doubted, but that one of these words has been lost from the original: which is accordingly inserted in my version.

*die*: πορευεσθαι: and this idea gives particular force and propriety to John xiv. 2. 3. So ὑπάγει elsewhere, and similar terms in the *Greek* and *Latin* languages.

Ch. xiv. v. 1. See *Bp. Pearce* on this verse.

V. 14. I have consulted perspicuity by discarding the *hyperbaton* of the original from this verse: for that it is a *hyperbaton*, any one may be convinced by comparing it with v. 12.

V. 18. *or to make the same excuse*: ἀπο μίας παραιτησθαι: i. e. as I understand it, ἀπο μίας αἰτίας: the same excuse of having something else to do.

V. 23. *such as are found*. I have inserted these words on the authority

authority of *St. Matthew* merely to avoid a ridiculous ambiguity.

V. 32. *he*: αὐτοῦ: not the *other*, as our version has it; which is not necessary: i. e. "before they are near enough to engage."

V. 35. ΟΥΤΕ ΕΙΣ ΓΗΝ, ΟΥΤΕ ΕΙΣ ΚΟΠΡΙΑΝ: this must be a *hendyades*; a form of construction most frequent in these writings: because *salt* would not, even in this depraved state, be unfit for the *earth*, in the only reasonable sense distinct from manure: which see in my *Commentary* on Matt. v. 13.

Ch. xv. v. 1. *all*: πάντες: i. e. of that place and neighbourhood. Or—a great many.

V. 15. *connected himself*: ἐκολληθῆ: this is but a modern phrase, but so exactly corresponds to the original, that I could not forbear to use it, especially in an author, who has less simplicity of diction than the rest.—And ἀγρῶ, as the *Latin ager*, means a *farm* in these uses of the word.

V. 16. *the offal, or bits*: κεραιῶν: *scraps—odds and ends*: any thing very *small*: see xvi. 17.

Our translators and the old versions did not perceive the elliptical form of speaking in this verse; and make the young man wait for the *swine's food* 'till somebody should give it him, as if he were not able to help himself. The full clause would stand thus: Καὶ οὐδεὶς ἐδίδου αὐτῷ τὸ εσθιεῖν, οἷ' εσθιεῖν: which word immediately precedes: see this form, Matt. xiv. 16. and elsewhere. See also Prov. xxx. 15. Thus *Homer* Od. P. 503.

Εὐθ' ἄλλοι μὲν πάντες ἐνεπλήσαντ', ἔδοσαν τε·

Οὐτῷ δὲ θρηνηῖ πρυμνὸν βάλε δέξιόν ωμον.

And a similar *ellipsis* may be seen in *Isæus*, p. 211. in ed. *Reiske*.

V. 19. *to be regarded*: κληθῆναι: or *to be*.

V. 24. *but*: καί. So this word frequently, and especially when they twice occur, in this sort of opposition to each other. *Theocritus*, xxiii. 28.



Και το ῥόδον καλον ἐστὶ, ΚΑΙ ὁ χρόνος αὐτο μαραίνει<sup>3</sup>

Και το ἰον καλον ἐστὶν ἐν εἰαρί, ΚΑΙ ταχυ γηρα.

V. 25. *at the farm, or in the country* : ἐν ἀγρῷ—in contra-  
distinction to the *town* or *city*. See our translators, xxiii. 26.  
So *Homer Od. O.* 502.

Ἵμεῖς μὲν νῦν ἈΣΤΥΔ' ἐλαυνετε νῆα μελαιναίαν \*

Αὐτὰρ ἐγὼν ΑἴΡΟΝΔ' ἐπελευσόμεαι, ἥδε βοτῆρας.

*Orpheus de lapid. v.* 94.

Ἡελίω γὰρ ἄγων ἱερήιον, ἀντεβόλησα

ΑἴΡΟΘΕΝ ἈΣΤΥΔ' ἰόντι περιφροσι Θειοδαμαντί.

*music and singing* : συμφωνίας : literally—mingled sounds.

V. 26. *was enquiring* : ἐπυνθάνετο : this *tense* admirably ex-  
presses the *earnestness* and *particularity* of one, who wishes a  
satisfactory account of some puzzling circumstance.

V. 27. *in good health* : ὑγιαίνοντα : see our translation and  
the LXX at Gen. xliii. 28. *Safe and sound* appears to me  
mean and vulgar.

V. 30. *with harlots* : μετὰ πόρνων : or *whoremongers* : ἰ. e.  
in the company of *debauched* and *profligate men*.

Ch. xvi. v. 3. Several of the *eastern* translators seem to  
have read ὅτε *when* ; which *Bp. Pearce* recommends ; but  
unnecessarily, if the power of the *present tense* of the *verb*  
be attended to, as in my version.

V. 8. The phrase ἐπῆνεσε τῆς ἀδικίας *he commended for his  
unrighteousness*—is an exquisite elegance worthy of our *evan-  
gelist* ; and it surprises me much, that this beautiful construc-  
tion should have escaped, as far as I know, all the *commenta-  
tors* and *translators*, that have gone before me. It is too com-  
mon to need exemplification in this place. See, however,  
*Plutarch*, ii. 1. C. ed. Xyl. *Virgil*, *Æn.* xi. 126, 280. and  
my note on the *Hercules furens* of *Euripides*, v. 529.

*in the management of their concerns* : εἰς τὴν γέγεαυ τῆς  
ἑαυτῶν : *with respect* to the management : γέγεαυ has undeni-  
ably in this place the same power as γένεσις, *Matt.* i. 1.  
where see the note.

V. 9.

V. 9. *these uncertain, false, or unsubstantial, riches*: του μαμμωνα της αδικιας: this expression is precisely equivalent to the apostle's ἀδηλοτητι πλουτου: 1 Tim. vi. 17. So αδικια is opposed to αληθεια in Rom. ii. 8. where it means the *immoral conduct*, that but too uniformly springs from idolatrous and *false* principles of religion. See also the same opposition in 1 Cor. xiii. 6. and justly enough: for as *lying is false speech*, so *unrighteousness is false action*. This is the case with the Hebrew עול and שקר: compare Gen. xxi. 23. Exod. xxiii. 7. Psalm xliii. 1. LXX, and elsewhere: see also v. 10. below: and John iii. 20. 21. Now this mode of expression has arisen from substituting the *consequence* for the *manner* of the *action*, according to the maxim, *Malè parta, malè dilabuntur*. Two passages from Euripides will illustrate my ideas very successfully. The first occurs in his *Electra*, v. 948.

Η γὰρ φύσις ΒΕΒΑΙΟΣ, ΟΥ ΤΑ ΧΡΗΜΑΤΑ·  
 Ἥ μὲν γὰρ, αἰεὶ ΠΑΡΑΜΕΝΟΤΣ', αἰρεὶ ΚΑΚΑ·  
 Ὅ δ' ὀλέσθ' ΑΔΙΚΟΣ, καὶ μετὰ σκαιῶν ζυνῶν,  
 ΕΞΕΠΤΑΤ' ΟΙΚΩΝ, σμικρὸν ἀνθήσας χρόνον.

The other is in the *second* fragment of his *Erechtheus*, *Musgrave's* edition:

ΑΔΙΚΩΣ δὲ μὴ κτῶ κτηματ', ἣν βούλη ΠΟΛΥΝ  
 ΧΡΟΝΟΝ μελαθροῖς ἐμμενεῖν· τὰ γὰρ ΚΑΚΩΣ  
 ΟΙΚΟΥΣ ἰσέλθοντ' οὐκ ἔχει ΣΩΤΗΡΙΑΝ.

I see, that *Bp. Pearce* has fallen upon the same notion of the word αδικια: and compare *Taylor* on *Æsch.* p. 586. ed. *Lips.*

*ye die*: ἐκλιπτε· *ye die*: one of those *euphemisms*, or *smooth terms* for an *unpleasant thing*, which, I have before observed, were so common among the ancients, and indeed the moderns also, when they speak of *death*: see *Silva Critica*, sect. 92. So *Euripides* in his *Hippolytus*, v. 805. who completes the phrase:

Προσὼ μὲν ἤδη βιοτ'· ἀλλ' ὁμῶς ἐτ' αὖ  
 Λυπηρ' ἡμῖν ταυτδ' αἰ ΕΚΛΙΠΟΙ ΔΟΜΟΥΣ.

And v. 860.

ΕΛΙΠΕΣ, ΕΛΙΠΕΣ, ὡ φίλα γυναικῶν:

A a 3

where

where the *scholiast* says: Το ἐλπίες, ἀντί του ΑΠΕΘΑΝΕΣ· ἐλπίες το ζην: and so with βιον, *Antipho*, p. 616. ed. *Reiske*; but without a *substantive*, as our *evangelist*, *Isæus* p. 27. *Arctæus*, p. 22, 10. edit. Oxon. and *Apollodorus* in A. Gell. xvii. 4.

ye may be received: δεξονται ὑμᾶς: literally—they may receive you: see note at xii. 20,

V. 10. *unjust*, or rather *untrue*: for ἀδικῶ is opposed to πιστῶ, or ἀληθινῶ: as in the next verse.

V. 12. This verse also exhibits a curious specimen of that singularity of scriptural *phraseology*, which I have exemplified in various instances, in the *second part* of *Silva Critica*, sect. lxxxiii. on Matt. xxvi. 29. As our author had begun the sentence with αλλοτριῶ, which may signify *changeable*, or *transferable*, or *entrusted by another* for a time; to preserve the uniformity of the contrast, he employs in opposition to it, a term by no means strictly proper—ὑμετέρον· your own. “If ye do not act your parts well in this theatre of existence, how can ye expect an exaltation to a higher sphere?”

This notion of αλλοτριῶ will be well illustrated by a passage in *Horace*, sat. ii. 2. fin.

Nunc ager Umbreni sub nomine, nuper Ofelli  
Dictus, erit nulli PROPRIUS; sed cedit in usum  
NUNC MIHI, NUNC ALII.

Thus imitated by *Lucian*:

Ἀγρῶ Ἀχαιμενίδου γενομένην ποτε, νυν δὲ Μενιπποῦ·  
Καὶ παλιν ἐξ' ἑτέρου βησομαι εἰς ἑτέρον.  
Καὶ γὰρ ἐκεῖν' εἶχεν με ποτ' ὡς τοῦ, καὶ παλιν οὗτ'  
Οἶσται· εἰμὶ δ' ὅλως οὐδενῶς, ἀλλὰ τυχῆς.

I perceive now, that *Bp. Pearce* has anticipated me in these illustrations also. Both the manifest scope of the passage and common sense require this meaning of αλλοτριῶ, and this explanation of the *phraseology*: otherwise our Lord's inference ought to have been reversed, according to the remark of the same *Lucian* in another *Epigram*:

Εἴπω δ', ὡς οὐκ ἐστὶ κακῶς κεχρημένον ἀνδρα

τοῖς



ΤΟΙΣ ΙΔΙΟΙΣ, <sup>ΕΙΝΑΙ</sup> ΠΙΣΤΟΝ ΕΝ ΑΛΛΟΤΡΙΟΙΣ.

See also Corn. Nep. vit. Thraf. sub finem.

V. 21. *crumbs* · ψιχίων—or *bits* : like κεραιων, xv. 16. and Matt. xv. 27.

V. 23. *in the grave* : εν τῷ ᾄδῃ : and conformably to this representation, he is spoken of as having a *body*, v. 24. It must be remembered, that ᾄδης—no where means *hell*, γεῖνα—in any author whatsoever, *sacred* or *profane* ; and also, that our Lord is giving his hearers a *parable* (Matt: xiii. 34), and not a piece of *real history*. To them, who regard the narration as exhibiting a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *papists*. The universal meaning of ᾄδης is—the *state of death* : because the term *sepulchrum*—or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See v. 30.

V. 24. In this verse αὐτὸ cannot possibly be admitted: the true reading, I doubt not, was, ΑΤΤΟΝ φωνήσας : see xvi. 2. John xii. 17. though I find no written authority to corroborate my conjecture.

*my tongue* : τὴν γλωσσαν μου : literally *this tongue of mine* ; pointing to it, or *shewing* it, at the time. Our language is incapable of preserving many of these proprieties with any tolerable dignity ; which some will think me to have sacrificed already too often to perspicuity and significance. But it is not possible for reformers and innovators to suit every taste. They must reconcile themselves to abundant censure and a scanty portion of unwilling praise.

V. 25. *in the same measure* : ὅμοιος : i. e. as much *misfortune*, as thou *worldly happiness*.

Ch. xvii. v. 5. *encrease our faith* : προσθεῖς ἡμῖν πίστιν. I follow the common translation, though, I own, the request is to me completely unintelligible, nor can I make any thing of it. The ancient versions lead to no solution of the difficulty. I see nothing preferable at present to my own conjecture, in which I hope to be indulged in such a desperate emergency, 'till

something better can be furnished. I would only banish the  $\eta$ , and read Προβες ἡμιν πιστιν· *propone nobis fidem—da nobis fidei exemplum—give us some specimen of faith—some rule about it.* Thou hast just specified how often we are to forgive our brother—thou hast laid down a direction about forgiveness; lay down one about faith also.

V. 7. On this verse, see my *Silva Critica*, part ii. sect. xc. I have observed, that εὐθεως in several passages of the N. T. more properly belongs to a remoter word, than that with which it is connected. See *Casaubon* on Theophrast. p. 148. ed. Lugd. anni 1617. and note on xii. 54.

V. 9. *I think not*: ουδουν. So δουν γαρ: Eurip. Hel. 926. The *Coptic* and *Æthiopic* versions, and, it seems, three MSS. omit these words: but I see no other reason for suspecting their authority.

V. 10. *that have done no favour*: αχρειοι: and so it harmonises with the preceding verse; whereas the word *unprofitable* is in every view inadmissible; neither suitable to the foregoing illustration, nor the present application of it. Αχρειοι I understand to be equivalent to αχαρις—αεν χαρις. To this purpose is *Homer* Il. B. 269. αχρειον ιδων· *he looked not very gracefully—an ill-favoured person* “he made wry and ugly faces.” ΑΠΡΕΠΕΣ προσωπων: says the *scholiast*: compare *James* i. 11. See *Od.* Σ. 162. and 2. Reg. vi. 22. LXX. *Hesychius* has: Αχρειον, ΑΧΑΡΙΣΤΟΝ, if I mistake not.

V. 16. The *Syriac*, *Persic*, and *Æthiopic* versions have—at the feet of Jesus.

V. 18. Concerning this *pleonasm*—εὐρεθησαν ὑποσπεψαντες—I have spoken in my *Commentary*, *Matt.* i. 18.

V. 20. *scrupulous*, or *exact observation*: παραληρησεις: see *de Rhoer*, *Porph. Abst.* p. 315.

V. 21. *in the midst of you*: εντῶ ὑμων: so the *Æthiopic* translator probably understood it: and so the LXX render תוך—*Cant.* iii. 10.

V. 23. There can hardly be a doubt but *Luke* wrote, with the slightest variation imaginable from the present text—καὶ  
ἐρυσιν·

ἔργον· and if: and so the Syriac, Persian, and Arabic translators.

in search: διωξτε: compare Rom. xii. 13. 1 Thess. v. 15. and similar places. This gives much the most natural sense.

V. 25. The words ἀπο τῆς γενεᾶς ταύτης—belong equally to both the verbs of the sentence: see Matt. xvi. 21.

V. 27. they were giving in marriage: ἐξεγαμίζοντο: literally—they were causing to be given in marriage; but as this would have been inelegant, and our old translation destroys the uniformity of the proper tense, I have given the present version.

V. 34. the same couch: κλινῆς μιᾶς: i. e. at supper together.

V. 36. in the field: ἐν τῷ ἀγρῷ: or rather—in the country—at the farm: see note xv. 25. which would have put a stop to the following effusion in Bowyer, occasioned by the omission of this verse in various MSS. and the Æthiopic and Coptic versions.

“As to the interrogatory by which *Wetstein* would invalidate it's authenticity, viz. What could they be doing in the field by night? it may easily be answered in the words of St. Luke—They might, perhaps, be keeping watch over their flock by night—ii. 8.”

By this time, I presume, the reader is prepared neither to admire the question nor the solution very much. It is plain from v. 31. that the events of that day are predicting: the event of the men at supper, v. 34. relates to the earlier part of it; that of the women, v. 35. may be referred to a very early part of the morning, (Ecclef. xii. 4.) or the cock-crowing, or πρῶτον πρωῒ: Mark xvi. 2. and that in v. 36. belongs to the period just preceding sun-rise, when labourers go to work: see Matt. xx. 1. the πρωῒ. And so our Lord gives us, and in regular order too, three of the four periods mentioned by himself in Mark xiii. 35.

Ch. xviii. This chapter is closely connected with the foregoing: compare chap. xxi. vers. 36. with it's context.

V. 7.



V. 7. It is plain to any reader, that our translators misapprehended the sense of the phrase μακροθυμῶν ἐπ' αὐτοῖς, though so clearly decided by the context,

V. 8. *such*, or *this*, faith : τὴν πίστιν : i. e. as to believe, that God will *speedily* do justice : see 2 Pet. iii. 4. which seems to make this obscurest of passages not only intelligible, but pertinent.

V. 9. *concerning* : πρὸς—or *with a view to* : so Heb. i. 7. and elsewhere.

*all others* : τοὺς λοιποὺς : literally *the rest* : i. e. every body else.

V. 10. *a tax-gatherer* : τελωνῆς : so I have uniformly rendered the word ; because *publican* misleads the reader, and requires explanation.

V. 11. I connect πρὸς ἑαυτὸν with σταθεῖς after the Syriac translator. The σταθεῖς πρὸς ἑαυτὸν was the circumstance of the *Pharisee's* situation, as μακροθεν ἐστὼς was that of the tax-gatherer's.

*greedy* : ἀρπαγες : *snatching at—seizing*, what does not belong to them : a term, which would suit very well with his notion of a *tax-gatherer* : see the notes on Matt. xi. 12. in *va Critica*, part ii.

V. 24. The word *unwillingly* conveys much more clearly to an *English* reader the spirit of our saviour's apostrophe.

V. 31. *he took aside* : παραλαβὼν : he was on the way to *Jerusalem*, attended all the time by crowds of people.

V. 32. *assaulted*, or *injured bodily* : ὑβρισθῆσεται : he alludes to what is recorded Matt. xxvi. 67. and elsewhere.

V. 34. If the last clause of the original—καὶ οὐκ ἐγγινώσκοντα λεγόμενα—be not spurious, there is the most insipid redundancy of expression in this verse, that I ever met with in any author.

V. 35. *at* : εἰς : i. e. close by—in the territories : see Matt. xx. 29. And we must remember, that *Jesus* is making the best of his way to *Jerusalem*, and that *Jerusalem*, the great theatre

theatre of the subsequent transactions, was constantly in the mind of the historian. This, therefore, is the place, to which *Jesus* was gradually approaching, and had now almost reached: as *Mr. Markland* judiciously observes. So the vicinity of *Jericho* is evidently meant in xix. 1. as the following story shews. See xix. 29. 30. and Matt. xxi. 1. Mark, xi. 1.

Ch. xix. v. 8. *wronged, or dealt unjustly by*: εσυκοφανησα: see iii. 14. i. e. by exacting more than the proper *tax* or *custom*, by an arbitrary use of my power as a *Roman* officer.

V. 9. *concerning*: προς: see note on xviii. 9. This seems to have been addressed to those *murmurers* mentioned in v. 7. Compare xiii. 16. See *Bp. Pearce*.

V. 14. I conclude from their translation of this verse, that our translators did not at all apprehend the circumstances of history, on which the story of this *parable* is founded.

V. 25. Most of the ancient versions begin the next verse with—Και ειπεν αυτοις—but this seems to have been done merely to evade the difficulty that presents itself in this; which, I think, is effectually removed in my version.

V. 38. Upon this verse, which has puzzled *commentators* so effectually, see the *second* part of *Silva Critica*; sect. lxxvii. It is impossible to give the true meaning in any thing like a literal translation.

V. 42. ει εγως και συ · oh! that thou hadst but known: see also xxii. 42. and *Bp. Pearce*.

V. 44. It is manifest, that the words—και τα τετρα σου εν σοι—belong to the word, with which I have connected them: and the *hyberbaton*, if not original, occasioned by the *pathos* of this interesting passage, operating on the feelings of the author, (see *Longin. de Subl. sect. 22.*) must be attributed to the inadvertency of transcribers.

V. 44. *visitation*: επισκοπης. This term, I think, conveys no suitable idea to an *English* reader, but I am not acquainted with any other single word in our language. “This time of God’s kind concern for thee.”

Ch. xx.

Ch. xx. v. 16. I understand the words—*μη γένοιτο*—as implying in general a virtuous indignation in the speakers at this conduct of the husbandmen, and a wish, that it never may be exemplified in real life. The last circumstance—of the vineyard being given to others—cannot be the particular object of this ejaculation: the propriety of that measure could not be questioned or resisted: see Matt. xxi. 41.

V. 19. I thought it best to place the clauses of this verse in the proper order of their connection with each other.

V. 20. I am inclined to read *παράτηρησοντας* in this place; but this is of no great moment, as, by the most common figure of speech, men are perpetually said to do by *themselves* what is done by their *agents* only.

*Suborned*: *εγκαθετους*: a word of our translation, Acts, vi. 11.

V. 37. All the old translations connect *ἐπὶ τῆς βασιλείας* with what follows, except the *Coptic*, who leaves us in the same uncertainty as the original.

V. 47. *προφασει μακρά*: with a long preamble. This acceptance of the word suits, much better than any other, a passage in *Theognis*, vers. 354.

Εὐ κατίλλε τον εχθρον· ὅτ' αὖν δ' ὑποχειριος ἐλθῃ,

Τισαὶ νῦν, ΠΡΟΦΑΣΙΝ μηδεμιαν θεμενος:

*without MORE WORDS—without more to do.* See the note on Matt. xxiii. 14.

For the foregoing quotation I am indebted to the printer, who pointed it out as the page was passing through the press.

Ch. xxi. v. 10. The words—*τότε ελεγεν αυτοις*—appear to break in upon the continuation of our Lord's speech, and the other *evangelists* have no such interruption in their narratives. But these are slight objections, or rather no objections at all; but very strong reasons, why transcribers would never think of making such an interpolation. Only the *Syriac* and *Persic* versions omit the words in question. See a similar interruption of our Lord's address, v. 29.

V. 12.



V. 12. *will put forth their hands*: ἐπιβαλουσι τὰς χεῖρας αὐτῶν: i. e.—“will attempt to seize you:” and hence the propriety of the following word—διώξουσιν· *will pursue you* for this purpose. See xxii. 53.

*after ye have been brought*: ἀγομένους: who will adjudge you to be scourged in *synagogues*, and shut up in *prisons*.

V. 15. *a wisdom of speech*: λόγια καὶ σοφίαν: in this form of speech, called *hendyades* by the rhetoricians, and so frequent in the *New Testament*, sometimes the latter *substantive* is the leading word; as in this instance. I commonly leave this figure as I found it, when no awkwardness attends it, as in i. 17.

V. 19. *will ye preserve*: κτησεσθε: so I read with some MSS. and all the ancient versions. The passage is parallel to Matt. xxiv. 13. Or literally, with the common reading, imperatively: *preserve your lives*.

V. 21. A man must suppose *St. Luke* to have been intolerably careless, to write these sentences in any other order than that, in which I have disposed them. And this method is infinitely preferable to that recommended by some, viz. the omission of the *first* of the *three* clauses in our translation. Now the precept rises by its just gradations. *They* must leave *Jerusalem*, that are in it at this time, for *Judea* at large; others, *Judea* at large for a particular part of it, the *mountainous country*; others, the *neighbourhood*, for a *greater distance*.—And I wish *Dr. Owen* had been kind enough to specify the impropriety of referring εἰς αὐτὴν to *Judea*.

V. 23. *distress*, or *affliction*: ἀνάγκη. So the verb Apoll. Bibl. p. 5. ἡ δίδωσι Κρονὸν καταπιεῖν φαρμακόν· ὑφ' οὗ ἐνεῖνος ΑΝΑΓ-ΚΑΣΘΕΙΣ, πρῶτον μὲν ἐξεμὶ τὸν λίθον, ἐπειτὰ τοὺς παῖδας, οὓς κατεπιε.

*fore punishment*: οργή: literally—*wrath*, or *divine indignation*: the cause put for its effect.

V. 25. *then*: καὶ. I have remarked before this sense of the *conjunction*. So Virg. *Æn.* iii. 9.

----- vix prima inceperat æstas,

ET

ΕΤ *pater Anchises dare fatis vela jubebat.*

On the remainder of this verse see *Silva Critica*, part ii.

V. 26. *expiring* : ἀποψυχόντων : or *ready to die* : equivalent to the εἰς θανάτου of our Lord. Matt. xxvi. 38.

a *fearful expectation* : φόβου καὶ προσδοκίας : a *hendyades* : see ver. 15. Much in the same manner *Æschylus* in Sept. Theb. 261.

ΑΥΤΥΧΙΑ, γὰρ γλώσσαν ἀρπάζει ΦΟΒΟΣ.

See too another apposite passage in *Dion Cassius*, lxx. 8.

V. 36. Most of the ancient versions expressly connect πᾶντι καὶ with ἀγρυπνεῖτε : the other *verb*, being in the *present tense*, equally belongs to the same clause. And *watchful*, or *awake*, in opposition to the *drowsiness* and *stupidity* of *surfeiting* and *drunkenness* above.

to *stand firm* : σταθναὶ : or *to be established*.

C. xxii. v. 11. *guest-chamber* : καταλυμᾶ : or *lodging-room*, or *entertaining room*, or *stranger's room*. I keep to the old word for want of a better.

V. 16. The common translation of this passage is dark and ambiguous. He means to tell them, that he should eat no more before his death, which was the accomplishment of his ministry and the final establishment of the gospel by himself.

V. 19. The original is more emphatical and striking : *This is this body of mine* ; laying his hand probably at the same time upon his breast.

V. 24. *was greatest* : δοκεῖ εἶναι μέγιστον : this is a well-known redundancy of expression in the *Greek* language. Perhaps, we might render more exactly to the spirit of the original—*which of them had the credit of being greatest* : see Gal. ii. 9.

V. 26. *the elder* : ὁ μέγιστον : *natu major* : see 1 Pet. v. 5. Virg. Ecl. v. 4.

V. 29. *I covenant* : διατίθημι. This is the uniform signification of the word in the N. T. and most commonly in the LXX : and this *English verb* our translators have made use of on several occasions.

V. 31.

V. 31. *hath obtained leave* : ἐξητήσατο : this is the usual, though not constant, meaning of the word : like the *exoro* of the *Latins*.

V. 37. *my course, or career, or life, is at an end*—τα περὶ ἐμοῦ τέλος ἔχει : it is equivalent to John xvii. 4. and 2 Tim. iv. 6. as I shew in *Silv. Crit.* iv. p. 79. See Acts xiii. 25.

V. 44. *with unusual earnestness* : ἐκτενέστερον : the *comparative degree*, both in the *Greek* and *Latin* language, has very frequently this power.

V. 45. *weariness* : ληψης : This is all the word can mean here ; equivalent, as in many others, to πονῶ : see Matt. xxvi. 43. It was the time of their natural rest. Compare the *Hebrew* and the version of the *LXX* at Is. i. 5. Thren. i. 22.

V. 51. *Hold ! so far as this ?* εἰπατε ἕως τούτου ; I have represented the original as faithfully and intelligibly as I could, according to my own conception of it. This degree of brevity and quickness is very suitable to the probable emotions of our saviour on this occasion : but it is impossible to determine, beyond possibility of dispute, the meaning of the passage. In support of my version, see iv. 34. Mark i. 24. And to consider it as an address to his disciples, and to Peter in particular, on account of his violence in defending him, suits better with the other *evangelists*, see Matt. xxvi. 52. and with the word ἀποκριθεὶς in the original, which would well respect something, that *preceded*. These two proprieties, however, would be consistent with *Dr. Campbell's* version, which seems conformable to that of the ancients : *Let this suffice* ; which, I own, appears to me much too void of animation for the conjuncture. *Bp. Pearce* justly considers this as a difficult passage.

But we may also refer the words to what follows ; and render : *Suffer me to go as far as the man* : as if our Lord address himself to the soldiers, who held him ; and desired leave to go as far as the wounded man to heal him : which does not appear amiss.

However,



However, I prefer what I have given in the text: *Εατε· ἕως τούτου*; *Sinite: usque adeò?* Let the reader follow his own judgement: see Job vii. 19. LXX.

V. 60. *what thou meanest*: ὁ λεγεις: or *what thou art talking about*.

V. 66. *he was brought up*: ἀνῆγαγον αὐτον: literally—*they brought him up*: i. e. *men-servants*; not those *elders* and *priests* and *scribes* just mentioned. This is that form of speech, which I have noticed several times before: see note on xii. 20. So again below, xxiii. 29.

V. 67. *art thou*: εἰ σὺ. So verse 49. or—*Tell us, if thou be the Christ?* It is immaterial.

C. xxiii. v. 2. *stirring up*, or *turning aside, to rebellion*—*διασφρεφοντα*: and so, in general, exciting to disobedience of superiours. Exod. v. 4. Numb. xxxii. 7. LXX. See below, v. 5.

V. 5. There should be a comma at *Γαλιλαιῶς* in the original, that *ἕως ᾧδε* may be connected with *τῆς Ἰουδαίας*, to which it belongs. Or see note on xxiv. 27.

V. 6. Or we may make this the speech of *Pilate*, thus: *ἐπηρώτησεν· Εἰ ὁ ἀνθρώπου Γαλιλαίου ἐστὶ*; *He askt, Is the man a Galilean?* which is both more lively, and also more in the manner of our *evangelist*: see note on xxii. 67.

V. 7. *in those days*: ἐν ταύταις ταῖς ἡμέραις: i. e. the days of unleavened bread, or the passover: which this translation more clearly points out; and that is the reason of the alteration here: for the mere consideration of greater accuracy in a case of no moment would not always induce me to differ from my predecessors. Nor would I have mentioned this, but with a view of inducing the reader to persuade himself, that I never indulge a wantonness of variation, but could always ascribe some reason such as this, were it not too disrespectful both to myself and him to be so tediously scrupulous.

V. 11. *in derision*: ἐμπαιξας: in immediate connection

with what follows, which specifies the nature of his *derision*. And so the *Syriac* translator understood it.

*scarlet*: λαμπραν: or *purple*: see *Silva Critica*, ii. upon this point: sect. xciii.

V. 13. *the rulers of the people*: τους αρχοντας του λαου. This is the reading of the *Syriac*, *Perfic*, and *Æthiopic* versions: and I adopt it, as much more reasonable than the other.

V. 15. We might render literally—*nothing worthy of death hath been done by him*—i. e.—*Jesus*: but this is not so clear; and the old version is unintelligible, or wrong.

V. 18. *let this man die*: αιρε τουτον: or *kill this man*: see John xix. 15. so the *tollo* of the *Romans*: and so the *Perfic* translator. *Silv. Crit.* sect. xcv.

V. 23. The arrangement of the words, here exhibited, appears more forcible and just.

V. 26. *they fell in with, or met*: επιλαβομενοι: the *Perfic* translator saw this: see Jerem. xlv. 23. Sirach. iv. 12.

V. 27. *beating themselves with sorrow*: εκωπτοντο: concerning this mode of expressing grief among the ancients, see my *Commentary* on Matt. xi. 17. and below, v. 48.

V. 31. *are done*: ποιουσιν. I have often adverted to this form of expression, which we have just met with also in v. 29.

“ If there be such sorrow and lamentation, whilst your state is *green* and flourishing; what lamentation will there be, when it *withers*, and is brought to desolation? Matt. xxiv. 21. 22.

V. 32. *also—at the same time*: και. This meaning is often comprehended in this *conjunction*: so v. 27.

V. 42. *master—or sir*: κυριε: this man could only address *Jesus* as a *superiour*, or a *teacher*. The term *Lord*, under which he is spoken of by the *apostles* after his *resurrection*, was founded, I apprehend, on the dignity and authority, which then invested him. See Matt. xxviii. 18.

V. 54. *was lighting up*: επιφωσκει: i. e. with the candles, which the *Jews* light just before six in the evening, when

the *sabbath* commences. The same word is used for *the dawning of the day*. Matt. xxviii. 1. See *Lightfoot*, ii. p. 15. ed. Roterodam.

C. xxiv. v. 4. *glistering*: ἀσβέπουσαις: see ix. 29. And *πρωτοῖσαν* means only *πρῶτον*: see Matt. xxviii. 2. as I have elsewhere observed concerning words of *posture*.

V. 7. *sinful men*: ἀνθρώπων ἁμαρτωλῶν: that is, *heathens*, or *Romans*: see xviii. 32. and note on Matt. ix. 11. The observations of which note would induce me to agree with some MSS. that make no mention of the word *sinful*, were not the angels rather expressing their own sentiments, than repeating the expressions of our saviour. For the same reason I reject the addition of some MSS. at Matt. xvii. 22.

V. 12. *went home*: ἀπῆλθε πρὸς ἑαυτὸν: see this proved in *Silva Critica*, part ii. p. 84.

V. 16. *were so affected*: ἐκρατούντο: not by any *supernatural* impediment, but merely from entertaining no expectation of seeing him at that time; together, it is likely, with some change of dress: which causes appear also to have diverted *Mary's* recollection in John xx. 15. Indeed, Mark xvi. 12. has sufficiently accounted for this misapprehension of the two disciples. We should say, in familiar language: *But, some how or other, they did not recollect him*. A passage of *Euripides* will illustrate the expression of our incomparable historian: *Hippolytus*, v. 703.

Δεσποιν', εχεις μεν ταμα μεμψασθαι κακα·

Το γαρ δακνον σου την ΔΙΑΓΝΩΣΙΝ ΚΡΑΤΕΙ.

V. 17. *ye are debating*: ἀντιζαλλετε: we should say vulgarly, *which ye are bandying about*. An excellent word; see *Wetstein*. But some MSS. have ἀμφιζαλλετε of no less excellence. So *Pindar* in his *first Olympic*:

Ὅθεν ὁ πολυφατος

ἕματος ΑΜΦΙΒΑΛΛΕΤΑΙ

σοφῶν μητιέσσι.

V. 18.



V. 18. *thou alone* : *συ μόνος*—of all men in the world : as *Horace* says, Sat. i. 10. 42.

UNUS VIVORUM, *Fundani*.

and again, Sat. ii. 6. 57.

*Jurantem me scire nihil mirantur, ut UNUM*

*Scilicet egregii MORTALEM altique silenti.*

V. 19. *in miracles and doctrine* : *εν έργω και λόγῳ*. I thought the old translation not sufficiently elevated and sonorous, for such a pathetic and noble relation as this ; which, I will be bold to say, was never excelled either for affecting sentiment or dignified expression ; or, to use the words of our author himself, *εν έργῳ η̄ λόγῳ*.

I was going to illustrate the diction of our author from *Homer* and *Thucydides*, but I see *Wetstein* has anticipated me. The phrase may be regarded as a definition of the *ἀνὴρ πολιτικός* of the *Greeks*. See Acts vii. 22.

V. 21. *to deliver* : *λυτροῦσθαι* : viz. from the power of the *Romans*.

V. 26. *was it not necessary* ? *οὐκ ἔδει* ; see Mark viii. 31.

V. 27. There is an *ellipsis* in this verse of a very common kind, where one *verb* is made to relate to *two clauses*, when it is strictly pertinent only to *one*. So *αἰχμαένος* belongs properly to *ἀπὸ Μωσέως*, but some other word, such as *διελθὼν*, must be supplied before *τῶν προφητῶν* : and this construction may do as well for xxiii. 5. See John viii. 9. Acts i. 22.

V. 28. *made a shew, or feint* : *προσεποιεῖτο* : not by telling them so, but by taking a particular course on the road, and turning from them.

V. 31. *their eyes were opened* by his *speech* and *actions* on this occasion, as they were *shut* (v. 16.) before by the novelty of his appearance and the improbability of seeing him there. See v. 35.

*he disappeared, or left* : *ἀφαντος ἐγενετο* : by quitting the room, and going elsewhere. *Wetstein* has sufficiently illustrated the expression. See v. 51.

V. 35. *the breaking of the loaf*: *τη κλασει του αρτου*: either because this action was not customary with such solemnity as was used by our saviour; or not customary at all; or distinguished in him by some peculiarity of manner.

V. 36. The two disciples went back to *Jerusalem* immediately upon our saviour's departure (v. 33.): they do not appear to have arrived long before *Jesus*, as we need not allow much time for the relation of the transactions on the road; and their speedier arrival by that interval may be easily presumed from the eagerness, which they would feel to carry back the earliest intelligence of such a wonderful adventure.

V. 37. This confusion and terror did not arise from the *supernatural mode* of his introduction to them, a supposition by no means necessary; but from the unexpected appearance of the well-known form of their master. See a similar form of speaking, ii. 38. xx. i. xxi. 34. which will prove, that *suddenness* only of appearance is intended by the expression—*εσθη εν μεσση αυτων*.

V. 41. Compare with the emotions of the *apostles* on this occasion those of the *women* on that spoken of Matt. xxviii. 8.

V. 45. *he fully opened their minds* by the clearness of his reasonings and illustrations.

## NOTES

ON

## ST. JOHN.

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CHAP. i. ver. 1. *wisdom, or reason*: ὁ λόγος. My authority for this translation is *Solomon*, Prov. viii. 1. 22—32. the son of *Sirach*, i. 1—6. whom I think no man can possibly deny to be speaking of the very same thing as our *evangelist*. That by this λόγος of *John* is meant the *word of God* so frequent in the *Chaldee Targums*, and the *mens, ratio et sapientia*—the *mind, reason, and wisdom*—of the *Greek and Roman philosophers and poets*, and of the *Christian fathers*, is a point, which seems, to myself at least, very clearly proved in p. 102. and the following pages of my *Enquiry into the opinions of the Christian Writers*. In further confirmation, however, of so important a variation from the common version, and which is liable to so much misconstruction and censure, I shall subjoin some further passages from different authors, in this place, also.

Let the reader consult the *Targum of Onkelos* on Gen. viii. 21. the *Jerusalem Targum* on Gen. xxii. 4. that of *Jonathan* on Jer. xxx. 20. and the *Targums* on Levit. xxvi. 46. *Amos* vi. 8. and compare this last with Heb. vi. 13. Now will any man assert, that these writers regarded the



word of God as a distinct being from God himself? I suppose not.

*Manilius* says:

*Hic igitur DEUS et RATIO, quæ cuncta gubernat.*

Λογ<sup>ος</sup> ἐστὶν εἰκὼν θεοῦ, δι' οὗ συμπας ὁ κόσμος ἐδημιουργεῖτο: Phil. Jud. p. 823. ed. Lut. Compare 2 Cor. iv. 4.

Ὁ τοῦ θεοῦ νοῦς καὶ λογ<sup>ος</sup>—εἰς γενεσίν—προηλθε: Plut. de If. et Os. and again de orac. def. Ἀρχόντα πρῶτον καὶ ἡγεμόνα τοῦ ὅλου θεοῦ ἔχοντα καὶ νοῦν καὶ λόγον.

Νοῦς τοι νῦν ἡγεμὼν καὶ βασιλεὺς τῶν ὄντων, τέχνη δημιουργικὴ τοῦ παντός, τοῖς θεοῖς ὡσαύτως αἰεὶ παρεστὶ: Jamb. de Myst. i. 7. and again viii. 3. Ὁ δημιουργικ<sup>ος</sup> νοῦς—τῆς ἀληθείας προστάτης καὶ σοφίας: and elsewhere.

Ὁ θε<sup>ος</sup>—τὴν οὐσίαν—ἐταξε—λόγον ἐγκαταστήσας ὡς περ ἀρμόστην καὶ φυλάκα: Plut. This mode of expression was so frequent, that *John* could not have employed more intelligible language in describing the operations of the *supreme being*.

The same author says also: Ταῦτον ἐστὶ το ἐπεσθαι θεῷ καὶ το πειθεσθαι λόγῳ.

Θε<sup>ος</sup> ἐστὶν ἀθανάτος νοῦς, πολυδίοικητον πνεῦμα—φῶς, νοῦς, δύναμις: *Secundus Philosophus*.

So that I feel no difficulty in asserting, in the most explicit and unqualified language, that no man, acquainted with the writings of the ancients, who came to the reading of *John's* gospel, would ever have found *Arian* or *Trinitarian* doctrines there, if he had not come, prepared with his strange ideas, to these scriptures. Such interpretation equally violates all sober *philology*, and the *uniform usage* of other writers. But nothing better is to be expected, while the original scriptures are so little read, and their *phraseology* considered through the medium of translators only.

From Psalm xxxii. 6. the *spirit* or *breath*, and the *word*, of Jehovah appear to be the same thing: and are well employed in this manner, as inseparable from the *energies* of rational being, and operative of those energies. *Speech*, or *language* articulate, is demonstrative of *rationality*, or *wisdom*.

*dom.* To this purpose *Seneca*, consol. ad Helv. 8. *sive ille DEUS est potens omnium, sive incorporalis RATIO, sive DIVINUS SPIRITUS.* *Theophilus* ad Autol. pp. 88. 94. uses λογος, πνευμα, σοφια, and δυναμις &c as equivalent expressions. To the same purpose precisely, *Eusebius*, præp. evang. vii. 12. init. xxi. 14. See *Philo Judæus*, i. p. 212. ed. Mang. and note 2. *Euseb.* dem. evang. also, vi. 10. Very pertinent is *Clemens* of *Alexandria*, Strom. vii. 2. p. 832. ed. Oxon. to the sameness of λογος and σοφια. Lastly, I shall quote *Lactantius*, iv. 9. *Sed melius Græci λόγον dicunt, quam nos verbum, sive sermonem: λόγος enim et sermonem significat, et rationem; quia ille est et vox et sapientia Dei.* But the Greeks use the term λογος more aptly, than we can use the term WORD or DISCOURSE: because their λογος signifies both discourse and REASON; since it is both the voice and WISDOM of God.

To the work abovementioned I refer for an account of such variations of the version in this introduction, as are not noticed here.

V. 5. *hindered*: κατελαβεν: i. e. even in the midst of that darkness of ignorance and idolatry, which overspread the world, this light of divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations, and many bright luminaries among the heathen were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but as lights in a dark place (2 Pet. i. 19.). Compare Acts xiv. 17. xvii. 27. 28. —And this sense of *hinder* would not be unsuitable to our evangelist in xii. 35. *Walk while ye have the light, that darkness may not hinder you from walking.* The Persian translator adopts this sense. Κατελαβεν· επεσχε της ορμης: *Suidas*. Expresses to this signification is an elegant passage of *Clemens Alexandrinus*, p. 196. ed. Luter. Ουαι οι εν κρυψη βουλην ποιουντες και ερουσι· Τις ημας ορα; Απισται μεν γαρ ισως το αισθητον φως τις· το δε νοητον, αδυνατον εστιν. Η, ως φησιν Ηρακλειτος,

Ἡρακλείτῳ, Το μὴ δύνον ποτε, πῶς ἀν τις λαθοί; Μηδαμῶς τοι νῦν ἐπικαλυπτομεθα το σκοτῷ· το γὰρ φῶς ἐνοικον ἡμῖν· καὶ Ἡ σκοτία, φησιν, αὐτο οὐ ΚΑΤΑΛΑΜΒΑΝΕΙ· καταναζέται δὲ αὐτὴ ἢ νῦν τῷ σωφρονι ΛΟΓΙΣΜΩ. *Alas! for those, who contrive in secret, and say: Who can see us? For a man may, perhaps, hide himself from the light, which we behold; but from the light of MIND he cannot conceal himself. "How can any one," says Heraclitus, "hide himself from the light, that never sets?" Let us not, therefore, ever attempt to draw the veil of darkness over us; for the light dwelleth in us; and, as one says, THE DARKNESS DOES NOT PREVENT IT, but even the night itself is irradiated by sober REASON. See a note by Wesseling on this word in Herodotus, i. 46. and compare below, c. xii. v. 36.*

V. 9. I connect *νῦν* with the former verse, and suppose το φῶς το ἀληθινον to be in opposition with the preceding φωτῷ, and explanatory of it. This *enallage* of *cases* is very common: see Luke xxii. 20.

The clause—*ἐρχομενον εἰς τὸν κόσμον*—may either be carried on to the next verse, or be connected with *ἀνθρώπων*, as in the common version, or with φῶς, as in mine: in which connection it now appears to me to make an easier and better sense.

V. 10. *This light*, namely, *God*, according to James i. 17. and our author himself, 1 Epist. i. 5. So our great poet:

----- *since GOD IS LIGHT,*  
*And never but in unapproached light*  
*Dwelt from eternity.*

V. 14. *This wisdom* became flesh in the person of *Jesus Christ*, who was an *image* of his *father*, or of *divine wisdom*: see Luke ii. 40. 52. Compare xi. 49. of Luke with Matt. xxiii. 34. See also 1 Cor. i. 24.

In the same *phraseology*, *Secundus* the philosopher calls *man* *νους σεσαρκωμενος*—*MIND in FLESH*.

V. 14. *brightness*: *δοξαν*: see note on Luke vii. 25. What our *evangelist* alludes to, is *the transfiguration on the mount*:  
 which



which extraordinary spectacle appears also to have made as great an impression upon *Peter's* mind, see 2 Epist. i. 17. And hence also appears the propriety of connecting *παρὰ πατρός* with *δόξαν* : see too Mark viii. 38.

With respect to v. 15. I entirely agree with *Mr. Markland*, that it's proper place is between the 18th and 19th verses. This arrangement restores the whole passage to clearness and regularity.

*Favour* : *χαρίτος*. I shall often substitute this *English* word for the *Latin*, or *French*, term—*grace*. See our translators Luke, i. 30.

V. 16. *more abundant favour* : *χαρίν ἀντὶ χαρίτος* : see my *Silva Critica*, part. i. p. 120.

V. 15. *greater than I* : *πρῶτος μου* : see the *English* work referred to above ; Col. i. 18. note on xv. 18. below, and my *Silva Critica*, ii. p. 35.

V. 19. *Jews of Jerusalem* : *Ιουδαῖοι ἐξ Ἱερουσαλὴμων* : see note on Luke, xi. 13.

V. 31. Or, *thus with water* : *ἐν τῷ ὕδατι* : literally—in *this water* ; pointing at the same time to the *river* close by. The word had no *article* prefixed above, v. 26. see my *Silva Critica*, i. p. 56.

V. 33. *and I knew him not* : i. e. *fully and certainly* before this transaction : see Matt. iii. 14.

V. 33. *a holy spirit* : *πνεύματι ἁγίῳ*. I retain *spirit* here, because the illustration, recorded by Matthew, iii. 12. is omitted by our *evangelist* ; and we have no *English* term, that preserves it's propriety in all these uses of *πνεῦμα* : which compels a translator to occasional variation against his will. We might render—with *a holy power*, or *energy* : for even the *heathens*, as well as the *Jews*, represented, under the same term, the *operations* of the *first cause*. Let one celebrated passage from *Virgil*, *Æn.* vi. suffice on this occasion, and compare with it Gen. ii. 7.

*Principio, cælum ac terras camposque liquentes,  
Lucentemque globum Lunæ, Titaniaq̃ astra,*

SPIRITUS

SPIRITUS intus alit ; totamque infusa per artus  
 MENS agitat molem, et magno se corpore miscet.  
*Indè hominum pecudumque genus, vitæque volantùm,*  
*Et quæ marmoreo fert monstra sub æquore pontus.*

V. 34. *testify* : μεμαρτυρηκα : referring to his *present* declaration : so xix. 35.

V. 39. *where thou dwellest* : που μεveis : i. e. ζητομεν που μεveis : *we are seeking where thou dwellest.*

I look upon the words, which I have enclosed between brackets, to have been originally a marginal interpretation only. And so I judge of the clause in ver. 42.

V. 44. Here is no mention made of crossing the *lake* ; which agrees very well with the sense given to περαν in v. 28. and all other places of the same sort.

V. 48. *fault* : दोλος : see *Bp. Pearce's* excellent note on this passage.

V. 52. *immediately* : απ' αρτι : see xiii. 37.

Ch. ii. v. 4. *what hast thou to do with me ?* i. e. " why dost thou interfere with me on this occasion ? "

V. 10. *have drunken a good deal* : μεθυσθωσι : see Gen. xliii. ult. LXX. The proper meaning of the original word is simply *to drink wine*, whether more or less : but here it is evidently employed for a *plentiful use* of it. But the governor of the feast is only speaking of a common practice, which proves nothing with respect either to the *sobriety* or *intemperance* of the present entertainment.

V. 18. *why* : οτι : compare Mark ix. 11. 28. It is equivalent in this use of it to δια τι. *Plutarch* says of *Alexander* in his *Aprophthegms* : Αχθειςσης δε παιδισκης προ αυτον ως συναναπαυσομενης περι εσπεραν βαθειαν, ηρωτησεν ΟΤΙ τηνικαυτα ; της δε ειπουσης · Περιεμενον γαρ τον ανδρα κατακλιναι, πικρως επετιμησε τοις παισιν, ως μικρου δι' αυτους μοιχου γενομενου.

V. 24. I still think my translation of this verse right, because this reason perfectly corresponds with his uniform charge to those whom he had healed, not to divulge him ;  
 apprehensive

apprehensive of a variety of consequences, which might be very probably supposed : such as would accelerate his death, or much impede, or even frustrate, some purposes of his mission. See vi. 15.

As for my translation of the next verse, proposed in my smaller work, I abandon it, as not sufficiently defensible from the *phraseology*, except *Jesus* had been speaking of himself. I own, however, that I do not at all understand the passage; and am confident, that no man can give any account of the propriety of the *article* with *ανθρωπου* and *ανθρωπου*, consistently with the common version. Some false reading, which I see no method of correcting, undoubtedly obscures this text.

Ch. iii. v. 3. *discern* : *ιδειν* : so *Dr. Campbell*; and very properly, in my opinion.—*Ανωθεν*—*again*, or *from above*. There is a designed ambiguity in the original word.

V. 5. As my ideas of this passage do not interfere with the *phraseology*, and have, therefore, no particular relation to my version of it, I shall reserve my further observations for another occasion : see *Silva Critica*, iv. p. 85.

V. 8. I look upon it to be impossible for any translation to maintain the complete propriety of the original, on account of the different aspects of the word *πνευμα* : see note on i. 33. I apprehend our saviour in this place to be carrying on a comparison, with which he began, between the *first birth* of a man and the *regeneration*, or the *second birth* of *christianity*—or, in other words, between his *earthly origin*, and his *new creation* from heaven. And thus an uniformity is preserved throughout, without such an appearance of cross purposes, and shifting of the argument. That any author should so write, as to comprehend two such different meanings in the same paragraph, as *wind* and *spirit* must be esteemed in the usual acceptation of the passage, is to me utterly incomprehensible; and constitutes, I am persuaded, a difficulty, that cannot be overcome. Such composition must be designed to be unintelligible, which this certainly was not meant to be to

an



an attentive reader : see v. 10. Why not use *ανεμος* for *πνευμα*, if such ambiguity must inevitably be occasioned ?

V. 8. *it's voice* : *την φωνην αυτου* : viz. the voice of the man, animated by the breath of God.

V. 10. *the teacher* : *ο διδασκαλος* : viz. *that* celebrated *Jewish* doctor : see vii. 50.

V. 13. *Now, or for* : *και* : the reason for the assertion in the 11th verse, or *again* : as if our Lord were proposing a fresh subject to the consideration of *Nicodemus*. And, perhaps, this is preferable.

V. 14. *set, or placed, on high* : *υψωσε* : so *Dr. Campbell* ; and it seems more apposite and plain.

V. 19. The figures of *light* and *darkness* throughout this passage were probably intended as a satirical allusion to the conduct of *Nicodemus*, who had not the courage to appear in our Lord's company in the *day-time*, but preferred *night* for the interview.

V. 21, *because* : *οτι* : because they are just and true, and therefore afraid of no inspection and examination.

V. 23. The word *inhabitants*, or *citizens*, is included in *Salem*. This is a common form of composition : so Matt. xxiv. 45. *αυτοις* is comprised in *θεραπειας* : see *Silva Critica*, i. p. 127. and my note on the *Trachin.* of *Sophocles*, v. 260.

V. 25. The reading *Ιουδαιων* is universally given up on the best authorities, and is absolutely incompatible with the scope of the passage. If we read *Ιουδα ενος* (see Matt. vi. 24.) or *Ιουδων ενος*—*one of the Judas's* (see below, xiv. 22.) every difficulty will disappear at once : and this alteration will be but little different from the reading of the *Syriac* and *Persic* versions—*Ιουδαιου τινος*. On the whole I preferred this conjecture to the alternative of leaving in the text inconsistency and absurdity, equally destitute at the same time of legitimate authority.

V. 27. I prefer *Bp. Pearce's* punctuation.

V. 28. *before, his face* : *εμπροσθεν εκεινου*. This preserves the notion intended of a *messenger* preceding his *principal*, or  
a *servant*

a *servant* his *master* : see Mark i. 2. *Before*—singly, might mean *priority of time* ; which has no pertinency here, though true.

V. 30. *he will* : ΕΜΕΙΝΟΝ ΔΕΙ. The word frequently signifies merely an *event* in the common course of things : compare Rev. xi. 5. Matt. xxvi. 52. with Rev. xiii. 10.

V. 34. I have given what appears to me the true construction of the passage, which furnishes this good and intelligible sentiment :

“ The excellence of his doctrine demonstrates the messenger of God ; the heavenly teacher speaketh heavenly things (v. 32.) : and how should his doctrine be other than excellent, whom the spirit of God, which is *wisdom* itself, has furnished with wisdom ? ”

Ch. iv. v. 9. *have no communication, or intercourse* : ου συγγερωνται : which appears more extensively significant than *dealings* ; and therefore more suitable to the original. And I should have included this clause in a *parenthesis*, as undoubtedly the words of the *evangelist* in his own person to the reader, and not of the *woman*.

V. 10. *this kindness* : την δωρεαν : the word is equivalent to χαρις. Δωρεας, χαριτας : *Hesychius*. It does not appear so satisfactory to call this fortunate event for the *woman* a *gift*, as a *kindness*, or *favour* of God.

And here no translation can preserve the beauty and propriety of the original *living water* : either signifying *water, that will give life* ; or *running water*, in opposition to that, which *stagnates* and is *dead*.

V. 14. *for an everlasting life* : εις ζωνν αιωνιον : viz.—for the *use* of it : so that, if a man live for ever, it will be always ready and sufficient for him. This is the proper sense of the passage.

V. 20. It is manifest from our saviour's reply, that the woman proposes a question to him.

V. 25. What is put in *brackets*, is undoubtedly an explanatory

tory clause of the writer, and no part of the woman's speech ; unless indeed, which I apprehend, it be altogether an interpolation, though the omission of the clause by the *Syriac* translator, who had no variety of expression in this case, would be no proof, that he did not find it in his MS.

V. 27. *with a woman* : μετα γυναικος : see *Lightfoot* on the place.

V. 36. The words *unto everlasting life*—belong equally to *wages* and to *fruit*. That is the *wages* of the *preacher* ; that is the *reward* of his *convert*.

V. 38. *go in to reap* : εισεληλυθατε. There is a similar supposition of a word implied, in Matt. ix. 38.

V. 39. The construction here is the same as in Luke xi. 13. where see the note.

V. 41. The reference, which the words δια τον λογον here have to the same words in v. 39. cannot be adequately preserved by one term in a translation.

V. 42. I suspect ο χριστος to be an interpolation. The *Vulgate*, *Æthiopic*, and *Coptic* versions make no mention of it.

V. 43. *those two* : τας δυο : mentioned above, v. 40. which he spent at *Sichar*.

V. 45. *received* : εδεξαντο : which is intelligible ; though *entertained* would be better in most of the passages, where this word is found.

V. 48. *can ye not, or will ye not* : according as we read πιστευσητε, or πιστευσετε. which last, I rather think, was the reading of the *orientalists*.

V. 54. I see no better method than that of some commentators, who join παλιν with ελθων. It appears to have got out of it's place.—And he means the *second* miracle recorded by himself.

Ch. v. v. 4. *at a certain season* : κατα καιρον. I might have left the phrase as indeterminate as it sometimes is in the original ; but it seems to have a more definite signification here : see Rom. v. 5. It often means—*opportunately*—*seasonably*.



*bathed himself*: ελουετο: so the *Æthiopic* translator: and it seems to me the reading of most authority, and remote from suspicion of corruption.

V. 12. *which*: τις.—of the people here present.

V. 17. A comparison is evidently intended here; but the omission either of the *as* or *so*, is very frequent in all authors, and especially in these writings.

*continually*: εως αρτι: literally *to this time*: i. e.—without intermission, as well on *sabbaths* as *other days*.

V. 18. *like*: ισον: not *equal*, especially in a nation, and at a time, when the parental authority was so high and sacred. Could the *Corinthians* understand *St. Paul* as making himself *equal* to God, because he styles *himself* and his *brother-apostles*—*fellow workers with God*—1 Cor. iii. 9. ? And that no more than *imitation*, and not *equality*, is meant, may appear also from *Wisd. Sol.* ii. 16. *Matt.* v. 45. 48. *Eph.* v. 1. One is almost ashamed to dwell on such self-evident points.—And that the *Jews* had no reason to take offence at his calling God his father, no one can doubt, who recollects the language of their own scriptures in numerous passages. See *Wisdom of Solomon*, ii. 13. 16. 18.

V. 19. This observation of our Lord is general; signifying, that it is natural for *every* son to imitate the conduct of his father (compare viii. 39.) ; though there be a more particular and specific reference to himself and God. And the construction is *elliptical*. The argument fully stated would stand thus: ου δυναται ο υιος ποιειν αφ' εαυτου ουδεν ου δυναται τι ποιειν, εαν μη βλεπη—κτλ.

V. 21. *raiseth to life*: εγειρει και ζωοποιει: the figure *hendyades*, frequently mentioned before.

V. 22. I have been unusually diffuse in this place, that no shade of the original meaning might be lost.

V. 23. Or, *dishonoureth*: ου τιμα: this is clearly the inference, but our author chose to preserve the similarity of expression: see my *Silva Critica*, part ii. on *Matt.* xxvi. 29. sect. lxxxiii.

V. 24. *to judgement*: εις κρισιν: or *his trial*; because his acquittal

acquittal from sin and death took place at the time of his believing God to be the father and commissioner of *Jesus Christ*.

V. 25. *listen* : ἀκουσαυτες : i. e. *hear with attention* : in a sense somewhat different from that of the same word in the preceding clause : for that our saviour is only speaking now, in his usual figurative language, of the preaching of *salvation* unto everlasting *life* to those, that were *dead* (νεκροις) in *trespasses and sins* (Eph. ii. 1.), is of itself sufficiently clear, but is ascertained by v. 28. where he evidently proceeds to a still more remarkable assertion, that he might call their attention, if possible, to a consideration of his character.

V. 27. *a son* : υιος : viz. *a man* : see Heb. ii. 14. 18. As this sense suits so well with the writer to the *Hebrews*, I do not adopt that arrangement of the words, which seems to have been preferred by the *Syrian* translator, who thus connects the clauses of this passage : *And hath given him authority to execute judgement also. Wonder not at this, when he is only a son of man : for the time, &c.*

V. 30. *righteous* : δικαιοι : see our translation, vii. 24.

V. 31. I read *ναυ*—here as the *Æthiopic* translator : for other authorities, see *Wetstein*. And with an *interrogation*, as consistency requires : see viii. 14.

V. 32. I insert *however* : some connecting *particle* is necessary, and one is preserved in the *Arabic* version.

V. 37. This charge of depravity upon the *Jews* of those days is urged in several other parts of the N. T. (see particularly Acts, vii. 51.) and is confirmed by *Josephus*.—And that the turn, which I have given to the passage, brings order out of confusion and sense from absurdity, can hardly be disputed. To *hear the voice of God* is so common a phrase for *obeying his will*, as scarcely to need illustration or example : see v. 24. viii. 43. Heb. iii. 7. In a literal acceptance the assertion could hardly be justified : see xii. 28. Matt. iii. 17. xvii. 5. And to see *God's form* is one of those strong figures, abundant in this gospel, for *purity* and *holiness* of character :

so that *Jesus* calls them in fact a *carnally-minded* race, of gross and earthly affections. The reasonableness of this interpretation will be ascertained by ix. 37. xiv. 7. Matt. v. 8. Heb. xii. 14. to spare further quotations: see note vi. 46. The *Arabic* translator had undoubtedly some notion of this admirable sense being contained in the passage, as must appear to any one, who consults his version: and, if I am not mistaken, it did not altogether escape *Juvenius*, ii. 680. Let the reader judge.

*Hujus enim vocem nunquam COMPRENDERE quisitis,  
Nec speciem propriam concessit visere vobis :  
Nec sermo ipsius poterit per vestra sedere  
Pectora ; credendi quoniam substantia nulla est.*

V. 39. *ye search* : *ερευνητε* : their doctors appear to have been diligent enough in reading them, nor were the common people strangers to the *letter* at least, though the *spirit* might be but little regarded by them both. This may be inferred from a variety of passages: see Matt. ii. 4. 5. xxiii. 2. 3. Acts xiii. 27. And certainly the *indicative mood* instead of the *imperative* sets the argument in a much more striking point of view.

V. 40. *though* : *και* : so ver. 43. Acts x. 28. 1 Cor. xvi. 12. and many other places.

V. 41. *require* : *λαμβανω* : as v. 34. i. e. *ου δεδω λαμβανειν* : a common idiom of speech.

Ch. vi. v. 1. *by the side* : *παραν* : for the *particular* mountain, spoken of v. 3. and so often elsewhere, was undoubtedly on the *Jerusalem* side of *Jordan* and the sea of *Tiberias*; or that side, on which *Jesus* usually was: see Matt. xiv. 22. 23. This sense of *παραν* is demonstrable from v. 17. also.

V. 4. This verse has all the appearance possible of interpolation, being alike destitute of pertinency and coherence in this place. And no one, I think, who attentively considers the series of the narrative, can deny, that a transposition of



the *fifth* and *sixth* chapters into each other's position would be of great advantage to the connection.

V. 19. *had driven* : ἐληλαυτες : with the *wind* and *sea* , if I mistake not. This seems to me the best signification, though I allow the other to suit the expression itself as well ; see James iii. 4. 2 Pet. ii. 17. And this is a much more elegant use of the word.

Upon consulting the ancient versions, I find, that the *Syriac*, *Perfic*, and *Arabic* omit the καὶ before φοβήθησαν, and read the passage thus : *they see Jesus walking on the sea, and were afraid when he was come near the vessel*. I had conjectured this to be the proper arrangement of the passage, and think it preferable, though the alteration be of no great moment. It preserves, however, a *gradation* of circumstances, otherwise not found here, nor in the former *evangelists*.

V. 23. *vessels of Tiberias* : πλοιαρια ἐν Τιβεριადος : viz. belonging thereto—which plied upon this lake. Same construction as Luke xi. 13.

V. 26. *ye ate your fill* : ἐφαγετε καὶ ἐχορτασθητε : a *hendyades*, which the LXX expresses by φαγὲν εἰς πλεοναγίαν—Levit. xxv. 19. where see our translation.

V. 27. *provide for yourselves* : ἐργαζεσθε. *Westein*, I see, has fallen into an unsatisfactory acceptance of this term, admissible, to be sure, and a very common signification of the word ; but, if I mistake not, our historian's phrase has a much greater degree of elegance : which the following quotations will sufficiently evince.

Χρηματ' ἔχων, πεινῶν μ' ὠνειδισας· ἀλλὰ τὰ μὲν μοῦ

ἔσθῃ, τὰ δ' ἑπτάσονται θεοῖσιν ἐπειζαμένους :

Theog. 1112.

Αὕτη ἡ τριηρὴς Εἰπάζετο βρωσὶν : Palæph. Hist. And the same restriction is necessary here as in Matt. vi. 19. not *so much* one, as the other.

V. 29. *on the man* : these words are inserted merely to avoid the awkwardness and ambiguity of *him* and *he*.

V. 30. I like the construction of the *Æthiopic* translator  
in

in this place, as the most plain and easy : whether he omitted σοι, which seems probable, or only understood κατὰ to be supplied before τι : which is a common *idiom*.

V. 31. *the bread of heaven* : ἄρτον ἐκ τοῦ οὐρανοῦ : i. e. ἄρτον οὐρανοῦ : *heavenly bread* : see note on Luke xi. 13.

V. 32. That the *elliptical* construction of the original is thus to be completed, is to me very apparent.

V. 33. *that which* : ὃ : agreeing with ἄρτος, as what follows makes most certain.

V. 36. viz. You have in me the very *sign* you were wishing for, v. 30. and yet are not convinced. This makes the passage perfectly plain and pertinent.

V. 37. *disregard* : ἐξέλιω : or *treat with disrespect* ; but, on the contrary, will make much of, and treat with great kindness. See my *Silva Critica*, part ii. sect. lxxviii.

V. 45. *acquainted with God* : διδάκτοι τοῦ Θεοῦ : the words will equally admit this translation, and no other will either suit the argument here, or correspond to the passages, which our Lord probably had in view : If. liv. 13. Jer. xxxi. 34. Hab. ii. 14.

V. 46. *save he* : εἰ μὴ ὁ : viz. *the pure in heart* : see note on v. 37.

V. 50. It seems preferable to me to join ἐκ τοῦ οὐρανοῦ, here and in 41. with ἄρτος, in point of perspicuity, though it be in reality the same thing, as in vv. 38. 51.

V. 51. *body* : σαρξ : so often in the N. T. See Gal. ii. 20. Col. ii. 5. so too most of the *orientalists* : and I suspect the clause ἢν ἐγὼ δώσω—to be an *interpolation* : which idea is countenanced by the *Vulgate* and *Æthiopic*.

V. 55. The reading ἀληθῆς has many and good authorities : so also the *Arabic*, and probably the *Coptic*.

V. 56. μένει is merely ἐστὶ : so both *Greeks* and *Romans*. Take one instance from an *epigram* of *Philip* :

Φευ, σίλην, φθιμένω κουφή MENE, κείνος ἐν' εἰπή·

Οὕτως πατρὶν χεὶρ ἐπέθηκε λίθον.

*as I am* : κέγω : *as food is in the body*.

V. 57. *who hath life* : ὁ ζων : i. e. *Jehovah*—יהוה.

V. 60. *practise* : ακουειν : viz. *effectually hear it* ; listen to it, so as to *follow it* : see v. 52. Or—*understand it*. I know not which to prefer, though I incline to the former sense.

V. 63. *the breath* : το πνευμα. The scrupulous and unlearned may consult, for their satisfaction, Gen. ii. 7. vi. 17. 1 Kings xvii. 17. 21. and the margin of our common version at James ii. 26. And there is not one place in the scriptures, where the original word would not more properly and intelligibly be so translated : and I take an opportunity to say this now, as my apology for conforming in so many instances to unconquerable prejudice. The *energy* of the supreme being could not be more plainly represented than by that term, to which the scriptures attribute all the powers of *living men*.

V. 64. *before this* : ἐξ αρχης : this *indefinite* sense is all, in my opinion, that we can justly assign to this phrase : see xvi. 4. and 2 Regg. vii. 10. Zach. xii. 7. LXX. The common translation appears to me inconsistent with all reasonable construction of ver. 70.

V. 70. *an accuser, or slanderer* : διαβολος : so our translators very properly at 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Judas was probably intended to act a more considerable part on the trial of our Lord, if his sudden repentance had not defeated the design, as my invaluable friend *Mr. Walker* of *Nottingham* very justly remarks in vol. i. p. 274. of his excellent *sermons* : see my *Evidences of Christianity*, p. 171. 2nd. edition.

Ch. vii. v. 18. *deceitfulness* : αδικια : see the note on Luke xvi. 9. see also below, v. 24.

V. 21. *at it* : δια τουτο. I read with an *interrogation*, and connect δια τουτο of the following verse with this : so Acts iii. 12. Σαμαριστε επι τουτω.

V. 23. *an entire man* : ολον ανθρωπον. This seems to be said in contrast to the *mutilation* occasioned by the ceremony here spoken of.

The



The argument stands thus: "If that *mutilating* work be the *preservation* of the law, can my *work* of *restoration* be a *breach* of it?"—This is preferable to the construction recommended in the margin by our translation, and at the same time more obvious and natural.

V. 28. This is more forcible with an *interrogation*, as taking up their own confession, and arguing from it.

V. 29. *I come*: εἰμι: see the following note.

V. 34. *I am going*, or *I shall go*, as the *Attics*—εἰμι: and so elsewhere in this gospel. In the same manner ερχομαι: *I come*, or *I go*.—And so the *Arabic*, *Æthiopic*, and *Coptic* translators.

V. 38. The reader will observe, that in my acceptation the *scripture*, here intended, refers to the former clause of the verse, and not to the latter; which is a figurative allusion only to the ceremony then performing. Possibly our Lord had in view particularly Deut. xviii. 15.

V. 39. There is a variety of reading in this verse; but, as it appears to me, not worthy of being specified to the reader.

V. 52. The construction of this verse is that, which I have so often mentioned, and shall mention no more: see note on Luke xi. 13.

Ch. viii. v. 6. The words *μη προσποιούμενος*, rendered by our translators—as *though he heard them not*—are disowned by the ancient versions, and have all the appearance of an interpolated explanation of the *action* here spoken of.

V. 10. *Is there no one to accuse thee?* viz. Is none left to go and accuse thee before the judge?

V. 14. To make *ὅτι* introductory to the testimony here meant—viz—the *purpose* of his life, and the *manner* of his death; and not rather the *reason* of the preceding assertion; seems, to me at least, a considerable improvement of the passage.

V. 25. It is well known, that the phrase *την αρχην* is often used for *omnino*—*certe*—and the like. So *Sophocles* *Elect.* 441.

ΑΡΧΗΝ γὰρ, εἰ μὴ τλήμονες ἴαται γυνή

C c 3

Πασαν

Πάντων ἐβλάσφη, ταῖς δὲ δυσμενεῖς χάρις

Οὐκ ἂν ποθ' ὄν γ' ἔντεινε, τῷ δ' ἐπέσπερε.

And *Archestratus* in *Athenæus* vii. 14. and many others.

And our Lord appears to me on this occasion to intend an allusion to his former conversation, related in v. 45. I have endeavoured to make the passage clear according to my own ideas of the argument. The latter part of ver. 26. is explained by iii. 17. I am partly, however, inclined to think, that the words—εἰς τὸν κόσμον—have got out of their place, and that the passage originally stood thus: *But he, who sent me into the world, is true; and I speak what I heard from him.*

V. 27. I think αὐτοῖς in this verse should be expunged. There is no trace of it in the *Arabic* translator. And I take the construction to be, οὐκ ἐγνώσαν ὃ τί εἶπε τὸν πατέρα: quid vocabat patrem: *what it was that he called the father.* The *Vulgate* is paraphrastical, but expresses to the sense, which I have given: “Et non cognoverunt, quia patrem ejus dicebat “Deum.”

V. 31. I prefer connecting ἀληθῶς with the former clause of the verse, in the sense, which the equivalent word bears in *Luke* xvi. 11. and elsewhere.

V. 37. *thriveth*: χάρις: see *Elfner* on this word.

V. 38. *ye have heard*: ἤκουσατε: so the *Æthiopic* and *Coptic* versions. See also *Bp. Pearce*.

V. 40. The natural construction of our translation at this verse totally subverts our saviour's meaning.

V. 42. I may defy any man to account for καὶ ἡμεῖς in this connection from any thing parallel either in this gospel or the rest of scripture: or from the *phraseology* itself. I have, therefore, omitted them in my version. And it is remarkable, that the *Persic* translator, who is perpetually diffuse and *paraphrastic*, and, when two different readings occur, sometimes expresses both, has taken no notice of these two words.

Should any one be disinclined to part with them all together, I can furnish him, perhaps, with no improbable conjecture, if he choose to adopt it, as follows: ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθὼν,

NAI

ΝΑΙ ΕΓΩ· *even I*, whom ye think so meanly of, and so much neglect.

V. 43. *listen* : *ἀκούειν* : so as to *obey* and *practise* it.

V. 44. I take it for granted, that none will pretend to find either sense in the words or reason in the argument, from this passage, as it is usually read and translated : and I hope also, that both will very readily be discovered in the translation, which I have given. I have only presumed, that for τῆς we should read τῆς· no violent alteration of a little word : but for this, I acknowledge, I can produce no better authority than that of conjecture and the exigencies of the passage : and therefore I rely for justification on the reader's candour and on a modest hope of having restored sense for absurdity.

V. 45. Most of the old translators very properly give this turn to the passage. They probably followed some variation of reading.

V. 50. God, I apprehend, is here meant : see xii. 28.

V. 58. I have commented on this verse formerly elsewhere, and hope to add some further remarks hereafter : so that I shall only say on this occasion what is necessary to justify my translation ; which will easily be done, beyond all possibility of contradiction from any one, who has a regard for the consistent interpretation of one passage from other passages perfectly correspondent in expression.

I have rendered the words *ἐγώ εἰμι*—*I am he* : viz.—*the Messiah—the Christ* : and the peculiar force of the *present tense*, in the usage of *scriptural* expression, is to imply *determination* and *certainly* : as if he had said : “ My mission was settled and certain before the birth of Abraham.” See Matt. xvii. 11. And the reader may observe, that our Lord is elsewhere spoken of, even *after* his arrival, as well as *before*, under the term *ὁ ἐρχόμενος*· *the comer*, or *he who cometh*.—He must observe also, that the translators violate their usual practice, in this place, by omitting *he* after *I am* : and for no other reason, than because their notion, of *Christ* being the same as



*Jehovah*, prevailed over their judgement on this occasion: their critical knowledge was no match for their superstitious prejudices.

In v. 24. of this very chapter, our Lord says to the *Jews*; *Unless ye believe that I AM, ye will die in your sins.* That *I am* what? The most high God? No man will have the assurance to assert it, or to suppose, that our saviour could expect them to believe such a doctrine. No: but they would die in their sins,\* if they did not believe him to be *the Christ*, and receive him as such; to be *the son of God*, not *God himself*: see ix. 35. and abundance of such places. But the most unintelligent reader would think his understanding insulted by dwelling longer upon this point. And yet, though these established absurdities deserve no such attention, I will not grudge to point out another instance of this *elliptical* phrase in the LXX: If. xlvii. 8. 10.

This same observation upon the phrase *I am*—*εγω ειμι*—is equally applicable to all the following passages; v. 28. of this chapter. iv. 26. Luke xxiv. 39. xxi. 8. which last assertion is expressed at full length in Matt. xxiv. 5. *αυτος*—*he*—must be supplied also in Matt. xxiv. 33. Other texts might be produced; but these are sufficient: and I wish the reader to consider them, and to judge for himself, whether the *evangelist* ever intended by the expression under examination to assert that *Jesus* was the most high God.

Much more have I to advance on the subject of this celebrated passage; but I have sufficiently justified myself, I trust, as a *translator*, and in this work I have not engaged to appear in any *other* character.

V. 59. There is a superfluity of expression in the original here; but the meaning is, I think, fully conveyed in my version.

C. ix. v. 7. *wash thine eyes*: *νιψαι*; literally *wash thyself*: but *eyes* will be very well included in the foregoing word *τυφος*; see note on iii. 23. The direction, doubtless,

less, was, to *wash off the clay*. Some of the ancients supply : *go wash thy face*. And so Nonnus—Νίπτει τὸν ῥεθος.

What is enclosed in brackets, I esteem an intrusion into the text from the margin.

V. 8. *when he used to beg* : ὅτε προσκαίτης ην : this reading appears to rest on the most probable authorities of versions and MSS, and to be less suspicious of interpolation, because less obvious than the other.

V. 17. *inasmuch as* : ὅτι : this seems to me to represent the evident signification of the question ; and so the *Arabic* version. The reading of the *Vulgate* and *Persic* is not amiss—ὡς γὰρ ὅτι : but I prefer the other.

V. 18. Several of the ancient translators make no mention of τοῦ ἀναβλεψάντος. The repetition is at least unnecessary in a translation.

V. 21. *let him speak* : λαλήσει : the *future* seems to have the power of the *imperative* in this place, as Matt. v. 48, and often elsewhere.

V. 27. *ye did not regard me* : οὐκ ἤκουσατε : or *did not listen* : see note on v. 37.

V. 30. *this one thing* : ἐν τούτῳ. I follow the reading of the *Coptic* translator, which, I have no doubt, is genuine. I find further confirmation of it in *Wetstein*, whither I refer the reader, who wishes to see more authority.

V. 33. *no such thing* : οὐδέν : so the *Syriac* and *Persic* translators very properly render, whether they read an additional word in the *text*, or not.

V. 37. I have adhered to the spirit rather than the *phraseology* of this passage, which is inverted and intricate. And so too in ver. 39.

C. x. v. 1. *a murderer* : ληστής. Μιαιφονός δέ, ὁ φονεύς καὶ ὁ ἀλίστης. Suid. and Tat. ad Græc. sect. 39. uses ληστής and μιαιφονός as equivalent.

V. 8. *in my name* : πρὸ ἐμοῦ : literally—*instead of me*. This is the excellently judicious observation of *Dr. Owen* ; and to him

him the honour of extricating the passage from a real and important difficulty is wholly due. It had puzzled me, and would have puzzled me still. For this use of the *preposition*, see *Mr. Huntingford's Introduction to the writing of Greek*.

V. 9. *any sheep*: τῆς. I have before remarked, that our translators have destroyed the sense of several passages by their insertion of the word *man*.

V. 10. On this verse see *Silva Critica*, i. sect. 23.

V. 11. *exposeth*: τῆς: this sense is ascertained by what immediately follows, concerning the *contrary* conduct of the *hireling*. This *exposure* might eventually be the *loss* also of life: as below. See the note on 1 Cor. xiii. 3. And so I perceive *Bp. Pearce* to understand the place.

V. 18. *a commission*: ἐξουσίαν: or *I am authorised*: though this is not so applicable to the *laying down* of his life as to the *receiving of it again*; and the passage is of that kind, adduced in my *Silva Critica*, on Matt. xxvi. 29. In all the variety of places, where ἐξουσία is used, it uniformly means *authority*, or *privilege*, or a *delegated commission*, conferred by some *superiour*.

V. 22. I have observed elsewhere, that χυμὸν in this passage signifies, *rainy, stormy, or wintry weather*, as appears sufficiently from the context. So the *hiems* of the *Romans*. There is an apposite passage to this occasion in *Vitruvius*, v. 1. Basilicarum loca, adjuncta foris, quàm calidissimis partibus oportet constitui, ut *per hyemem* sine molestiâ tempestatum se conferre in eas negotiatores possint.

V. 24. On this verse, see my *Silva Critica*, ii. p. 99.

V. 26. and 27. The propriety of this arrangement is manifest of itself: see v. 4. 14.

V. 30. *one thing*: ἓν: or *the same thing*. See xvii. 11. 22. 1 Cor. iii. 8. 1 John v. 8. passages perfectly parallel, and such as must deter every honest mind from every artifice of interpretation here, as far as the phraseology is concerned.



V. 35. *be set aside* : λυθηναι : as improper, and making use of a wicked and unjustifiable expression.

V. 36. *sanctified for his apostle* : ἡγιασε και απεστειλε. This is only a *hendyades*. To *sanctify*, in scriptural language, is to *make fit*, or *qualify*, for a particular purpose. So the author of the *epistle to the Hebrews* calls *Jesus* an *apostle*, iii. 1.

C. xi. v. 4. I understand *αλλα* here to be equivalent to *εμ* : and *Jesus* to intimate, that his sickness would not have been suffered to terminate in death, but for the great purpose here specified, of confirming his own character and mission by such an extraordinary display of divine power.

V. 10. I refer with *Mr. Hallett* *αυτω* to *ποσμου*.

V. 16. The turn, which I have given to this verse, seems to me the most suitable to the context. See ver. 8.

V. 25. *the resurrection unto life* : ἡ αναστασις και ἡ ζωη : this is evidently a *hendyades*.

V. 26. The *phraseology* of this verse is like that in Matt. vii. 21.

V. 27. I repeat *ὅτι συ εἰ* : *that thou art*, to avoid the ambiguity arising from a *remoter antecedent* to the *relative*, and because these were distinct titles of the *Messiah*.

V. 28. *λαθρα* : *secretly*, or *privately*, is evidently better connected with *ειπουσα* : see v. 19.

V. 33. I have given the only sense to this passage, which the use of *εμβριμασμαι* either in the N.T. or *profane* authors, or the explanations of *lexicographers* will admit : and surely a very good sense ; which exhibits our saviour as affected by all the sensibility, which friendship and the lamentations of the company could excite in a compassionate mind ; and endeavouring to conduct himself on the occasion with becoming fortitude. He was at this conjuncture also *εν αγωνια* — Luke xxii. 44. Though my version has not so much simplicity as I could wish, it conveys, I think, the full meaning ; which is always my first object.

V. 34.

V. 34. I had sometimes rendered *κυριος* by *teacher*, and sometimes by *master*, merely for variety. Abundance of passages prove, that either is equally proper: see xiii. 13.

V. 48. That *this place* mean, the *temple* is evident from various passages, which shew, that these *councils* were usually holden there: see Acts vi. 14. xxi. 28. Matt. xxvii. 5. Some probably may be of opinion, that *Jerusalem* at large is meant. *Agbarus* in his epistle, quoted by *Eusebius*, Ecc. Hist. i. 13. calls *Jerusalem* by the phrase *τοπος Ιερουσαλμιν*.

V. 51. 52. I leave these two verses much as I find them, and reserve some remarks, unconnected with the translation, for another opportunity. As they now stand, I cannot adequately comprehend the clear purport of them.

C. xii. v. 3. *pure*: *πιστικης*: viz. *unadulterated*. Hor. ep. i. 2. 54.

*SINCERUM est nisi vas, quodcunque infundis, acescit.*

And Virg. Geo. iv. 285. *INSINCERUS cruor*. See also Geo. ii. 466. Perf. sat. ii. 64.

V. 6. *used to steal*: *ελασταις*: literally, *used to carry away*: see *Toup* in Suid. iii. voc. *Τιςεριος* and also below, xx. 15. So the *Latin* word *tollo*.

V. 9. I have given rather the *sense* of this verse, than a strictly literal translation of it.

V. 10. *had determined*: *εβουλευσαντο*: so the elegant *scho-liast* on the *Hippolytus* of *Euripides*, v. 776. *Αδυνατουσα προς την συμφοραν, και υπερβαρη νοσησασα, την αγχονην ΕΒΟΤ-ΛΕΥΣΑΤΟ*.

V. 17. Some MSS. and versions read *οτε* • *when*: but I think this variation was first introduced by some scribe, who did not comprehend the purport of the circumstance here mentioned; which is also entirely obscured in the old translation. Nothing can be clearer, than that the *evangelist* is assigning a reason for the great multitudes, which accompanied him. The context demonstrates this.

V. 24. *this grain* : ὁ κοκκος : an elegant designation of himself; on which circumstance the propriety and beauty of the article depends in this place.

V. 26. *let my servant be* : ὁ διακονος ὁ εμεος εσται : so I understand it, as an exhortation to suffer contentedly in our master's service : see Luke vi. 40. and below, xv. 20. and similar passages.

*will reward* : τιμωσει : so Dr. Campbell : which I prefer as somewhat more plain and determinate. Both the *verb* and it's *substantive* have this sense elsewhere : see 1 Tim. v. 17.

V. 27. 28. In this passage I follow for the most part the commentators in Bowyer. But some connecting *particle* seems to have introduced originally ver. 28. and this agrees with the *Persic* version. The same translator, contrary to his usually diffuse manner, suppresses the clause εις την ὁραν ταυτην. He at least regarded it very properly, as only explanatory of δις τουτο.

V. 31. The reader will perceive, that I understand this verse to be spoken by *Christ* concerning himself; and certainly much more suitably to the scope and connection of the context. Compare xvi. 11. and Rev. i. 5. and for the phrase εκκληθησεται εξω : see note on Luke vi. 22.

V. 32. *after* : εαν. So several of the old translators ; but, whether they read οταν, or rightly put this construction upon the present reading, I cannot determine, nor is it material to know.

V. 36. *shewed himself in public no more* : εκρυβη : viz. passed the remainder of his time in private with his disciples.

V. 37. *they did not believe* : ουκ επιστευον. In my opinion, the *imperfect tense* in this place carries with it a peculiar force and significance, which we cannot express with any sort of brevity in our language. By a modern phrase we should say : *Many were not in the habit of believing on him* : viz. though he gained *some* converts, there was not a *constant* accession of them, as might have been expected from his  
his



his regular preaching and successive miracles. Some scribes, sensible that this *sense* had it's meaning, but unable to discover it, substituted ἐπιστεύσαν.

V. 39. It is well known, that δύναμις is often equivalent only to θεῶν : and I saw no good from preserving the *Jewish idiom* of expression either in this passage or any of the parallel passages in the N. T. but rather chose to adopt that form of expression, which, I apprehend, the *evangelist* himself would use at this day in our language, with precisely the same idea of the fact itself. We must abandon every principle of common-sense, as well as every rule of good criticism, to restrict to a literal version, on every occasion, the *phraseology* of scripture: see Jerem. xiii. 23. Luke xiv. 20. 2 Cor. ii. 14. See also Bp. Lowth on Isaiah vi. 9. and a variety of similar places.

V. 41. *the Glory of God*: τὴν δόξαν τοῦ θεοῦ. This is the express reading of the *Coptic* version; a version inferior to none of the ancients in accuracy, unless possibly to the *Syriac*. Now if any man should say, that I am led by prejudice upon this occasion, I maintain, that αὐτοῦ must be interpreted of *God* and not of *Jesus*; and by this argument, which I desire the caviller to answer, if he can. Whosoever compares the original of *Esaiah* must be satisfied of the *immediate* and *proper* reference of the passage to the *Jews* of the *prophet's* own time, and that our *evangelist* and his predecessors quote the passage merely in the way of *similarity* and *comparative application*. If so, how is it possible, that the *glory* here spoken of, which is no part of the application, can be any other than that mentioned in Is. vi. 1.—Besides the *Lord—the king—Jehovah* of *hosts*—is the *nominative case* to τετυφλῶμεν in the context of *Esaiah*, and throughout the passage: and therefore is the only *antecedent* to αὐτοῦ, if we retain that reading, in all true construction of language. This appears to me undeniable.

of him: περὶ αὐτοῦ: viz.—of his *blinding their eyes* and *darkening their hearts*.

V. 49.

V. 49. *command and teach* : *ειπω και λαλησω* : viz. says *Mr. Markland*, my *miracles* and my *doctrine*. The *Persic* translator so renders *ειπω*.

C. xiii. v. 1. *at the last* : *εις τέλος* : meaning that particular proof of regard and condescension, which he is going to relate.

So *Manetho*, i. 269.

*Εν νεοτητι γενητα και ες τελος ευπορον ανδρα  
πεζουσι.*

V. 2. *when supper-time was come* : *δειπνου γενομενου* : compare v. 26. with Matt. xxvi. 21.—24. and so most expressly several of the *eastern* translators.

*already* : *ηδη* : viz. some time ago : see Matt. xvii. 12.

*entered* : *βεβληκτος* : this word, with it's compounds, has this meaning very often.

V. 4. *from supper* : *εκ του δειπνου*. The sequel seems to prove this the true translation here, though, it must be owned, the phrase has usually, if not always, elsewhere another meaning. So *εκ δειπνου υπνος* : *sleep after supper* : Eur. Hec. 915.

V. 7. *when I have done* : *μετα ταυτα* : literally—*after these things* : viz. “ I shall explain to you the meaning of this action presently ; which he accordingly does in ver. 14. where he declares, that he intended to teach them by this emblematical ceremony a lesson of *humility* and *benevolence*. *Bp. Hurd* in one of his *sermons* has undertaken to shew, that *Christ* intended to teach something *more* ; but for my part I had rather believe *Christ* himself as the interpreter of his own intentions, than the most ingenious preacher for *gain* in the universe.

V. 10. *he, who hath bathed himself* : *ο λελουμενος* : So *Dr. Campbell* very properly understands it : see note on v. 4. And there is a comparison in this verse. He, who has bathed himself, is clean for the day, except his feet, which would contract dust, and were usually washen after going

going out: and in the same manner the *body*, or greater part, of the disciples were pure: but *Judas*, or the *feet*, was not.

V. 12. *consider*: *νυνωκετε*: this address appears to me much more forcible and striking in the *imperative mood*. Or *learn—understand—what I have done for you*. And let the reader observe, with what solemnity Jesus directs their attention to his explanation of this *parabolic* action, which immediately follows: so that to interpret this conduct of any other doctrine, distinct from *humility*, and *condescension*, and *brotherly love* even to the lowest offices, is the most unauthorised and impertinent comment, that could possibly be devised.

V. 18. I connect *αυ' αρα* with this verse. I see no advantage from its former position. See i. 52. Rev. xiv. 13. And *αυ' αρα* may be rendered, either *soon*, or *afterwards*. Indeed the word always signifies something *future*, though ever so shortly to come to pass: hence, in my opinion, it cannot be joined to ver. 19.

V. 19. *am he*: *τις*: viz. he, who was to come—the *Messiah*: see note on viii. 58.

V. 21. *within himself*: *εν πνευματι*: literally—in his spirit; or, as we say, in his own mind. The same notion is expressed by—*my soul is troubled*—xii. 27. and by—*he troubled himself*—xi. 33. So in Luke, the man, who is talking to himself, addresses his soul, xii. 19. And I enter into this justification merely for the satisfaction of the unlearned reader; to the learned, nothing is better known. See Luke i. 47. x. 21.

V. 23. See for an explanation of this verse the note on Luke vii. 38. To be sure the *Oxford literati* have immortalised themselves, by their exceptions to *Mr. Toup's* note on *Theocritus* xiv. 37!

V. 26. *the piece*, i. e. of bread: *το ψωμον*. So *ψωμος*, *αρος*: *Suidas*: see *Wetstein*. So the *orientalists*.

V. 28. *for what*: *προς τι*. This is a familiar mode of expres-



expression with us, and precise to the original; and therefore I have banished the interpolated word *intent*.

V. 31. *hath been glorified*: ἐδόξασθαι: viz. in some measure *already*, by the *miracles*, which he has performed, and the converts, which he has gained; and by the whole tenour of his life and doctrine. He means to signify, that his career on earth was finished. Compare xvii. 4.

V. 32. I was necessitated to give this change to the construction, because of the ambiguity of the *antecedent* in a regular translation, which obscures the passage. For I look upon *Jesus* to be meant by ἐν ἑαυτῷ: and the glory peculiarly *his own* was the glory accruing from his incomparable behaviour though the course of his last sufferings: and this glory might justly be so denominated in contradistinction to those *miraculous performances*, which he always speaks of as the *sole* and *immediate* acts of his father, but of himself in that case only as the *instrument*.

V. 34. I join the ἀπὸ of the preceding verse with this, and so the *Perfic* version: and I have also attempted to give the sense more clearly and free from embarrassment.

C. xiv. v. 1. *put your trust in God*: πιστευετε εἰς τὸν Θεόν—It is an exhortation to prepare them for believing the promise, which immediately follows. The old translators are unanimous in adopting the *imperative mood*. So also, perhaps, *Nonnus*:

Ἀλλὰ θεῶν καὶ ἐμοὶ πιστευσατέ.

V. 2. It is plain enough from the ancient versions and from *Nonnus*, that a variety of reading had long ago taken place in the words—εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, πορευομαι. It is also, I think, as plain, that there is something very strange and quaint in the usual acceptation of the passage, and in that declaration—*if not, I would have told you*: a declaration, perfectly unaccountable to me, and manifestly spurious: totally destitute of every scriptural appearance. I, therefore, adopt without hesitation the reading of the *Æthi-*

opic version, which gives that *emphasis* and *solemnity* to the passage, which the present circumstances lead us to expect. The words of his MSS. were probably—*ιδου, ειπον εν υμιν*: see Matt. xxiv. 25.

V. 6. The construction here is the same as at xi. 25. See Heb. x. 20. Acts xxiii. 6.

V. 9. *do ye not know?* *ουκ εγνωκατε*; This is more uniform, and the reading of some MSS. and several of the ancient versions: otherwise an alteration of no moment.

V. 10. I follow here the *Æthiopic* version, which gives a greater uniformity to the passage, disjointed before and imperfect.

V. 13. Even in it's present position, I join the clause—*ινα δοξασθῃ ὁ πατηρ εν τῷ υἱῳ*—with the following verse, because of the evident propriety and emphasis of a repetition of words, enforced by an additional circumstance of importance: whereas a repetition of part of the preceding verse, divested of this appendage, would be very flat and naked, and a great sinking in the composition. I am of opinion, however, that some scribe, offended by the quick recurrence of the same declaration, and not discerning the force and beauty of it, interposed the clause in question; when it originally stood between the latter *μου* and *εγω*.

V. 18, 19. I connect these two verses, as some of the *eastern* translators have done, to the great improvement of the passage.

*orphans*: *ορφανους*. I do not see, why we should not retain this expressive word.

V. 28. *ειπον* is much better omitted, with some MSS. and the *eastern* versions. It interrupts the argument.

the *pronoun*—*μου*—should come twice, or not at all. I follow the *Æthiopic*.

The conclusion of this verse might be more exactly translated thus: *If ye loved me, ye would have rejoiced at my going to the father: for the father is greater than I.*

V. 30. By *the ruler of this world* he means himself, if I am not much mistaken : see note at xii. 31. and observe, he speaks of what he shall be, when he *comes again*, not of what he *then* was : compare v. 18. xvi. 16. xvii. 2. Matt. xxviii. 18. Phil. ii. 9. and many other places. And how often does he speak of himself as *the son of man* in the *third person* ? Nonnus understood our Lord to intend himself by this appellation in the twelfth chapter :

Νῦν ζαθεου κοσμοιο πελει κρισις· αρτι και αυτος

Αρχος αλιτρονοιο διακεται εκτοθι κοσμου. C. xii.

V. 31. I look upon this passage to be equivalent to Luke xii. 49. 50. and to John xvii. 4. 5. All that remains is, to justify my translation. Now *εχω* has a great variety of constructions ; and the phrase in this place—*εν εμοι ουκ εχει ουδεν*—seems the same as *ουδεν εχω*—or—*τυγχανει εν εμοι ουδεν*. So *εχω εν αισχυραις*—*in pudore sum* : Eur. Supp. 164. and *αμφι τι*, or *περι τι*, *εχειν*—*in aliqua re esse, vel versari* : Æl. An. p. 745. ed. Lond. et Xen. Anab. p. 369. ed. Steph. And *εχεις ταραξας*—i. e. *τυγχανεις ταραξας* : Soph. Antig. 805. which is a common phrase in that and other *Attic* authors.

Ch. xv. v. 2. On this verse see my *Silva Critica*, part ii. sect. xcvi.

V. 5. I have left this verse in it's original construction. The regular mode of expression would be this : *I am the vine ; ye are the branches : whilst we continue, therefore, together, ye will bear much fruit.*

*bear no fruit at all* : *ποτιεν ουδεν* : literally *bear nothing* : see Matt. iii. 10. and other places.

V. 6. Several of the old translators saw, through an obscure *phraseology*, the true construction as it is represented in my version.

V. 8. I see no possibility of making proper sense of this verse, but by supposing *εδοξασθη* to be equivalent to *εγεγετο ευδοκια*, in Matt. xi. 26. and it seems to me very capable of this signification. The *verb* more properly signifies also—to



*think proper—to look upon—in Rom. i. 21. Heb. v. 5. Nor do I think, that the construction of ἰνα will suit the common translation, any better than the tense in which the verb is exhibited.*

V. 11. Our translators, by joining εν ὑμιν to μείνη instead of ἡ χάρις, have much obscured this passage.

V. 16. I look upon ὑπαγῆτε και καρπον φερετε—to be that common *Hebrew idiom*, Gen. viii. 5. *pergatis fructum ferre.*

V. 17. Several of the ancients thus understood this verse : nor is there any occasion to suppose them to have read τουτο : the *plural number* is often used as the singular in these languages.

V. 18. *more than you* : πρωτον ὑμων : so I understand the phrase : see note i. 15. Some transcribers, not apprehending this signification of the word, and seeing no use from ὑμων in the common acceptance of it, omitted ὑμων in their copies.

V. 20. The parallel passage of *Matthew*, x. 24—26. to which our Lord refers, is of itself sufficient to prove, that I have given the only true sense of this passage : but what follows in the next verse—all THESE things—demonstrates this beyond all possibility of dispute. The old translation introduces the most palpable contradiction into the context. Some, therefore, have been willing to annex a *bad meaning* to τηρεω—that of a *malicious watching*, or *observing* : but this would contradict the uniform usage of our author : see viii. 51, 52, 55. xiv. 24. and many other places : and, I apprehend, of every other sacred writer : which creates a considerable difficulty to this interpretation. Παρατηρεω would have done very well here : see Mark iii. 2. and others : but I find no authority, that will justify the substitution of this word. I will give, however, what confirmation I can to this interpretation of τηρεω, which is a sense required by the passage ; and then leave the reader either to acquiesce in the text as it now stands, or adopt what I shall afterwards propose to his consideration.

Φρουρεω, a word equivalent to τηρεω, has the sense, which

τηρεω

τηρεω should have here, in a corrupted passage of the *Ion* of *Euripides* v. 615. though the word in question seems free from suspicion : to this I refer the reader. But what is more to the purpose, on this *hemistich* of *Apollonius Rhodius*, ii. 28.

----- ἐπὶ δ' ὁσσεται οἰοθεν οἶος —

the *scholiast* thus comments : Φασι τον λεοντα τρωθεντα μονον ΤΗΡΕΙΝ τον τρωσαντα.

Let these remarks avail what they can : but, as I said before, the grand obstacle to this solution is the constant usage of our *evangelist* himself : in my opinion, therefore, the text should thus be restored : Εἰ ἐμε ΕΔΙΩΞΑΝ, καὶ ὑμᾶς ΔΙΩΞΟΥΣΙΝ · εἰ τον λογον μου ΕΠΗΡΕΑΣΑΝ, καὶ τον ὑμετερον ΕΠΗΡΕΑΣΟΥΣΙΝ. See these two words again connected in *Matt.* v. 44. It is remarkable too, that one MS. has *ἐπήρησαν* for *ἐτήρησαν* : which comes nearer my conjecture.

V. 21. I have given this turn to the verse, that the reason, which is contained in the last clause, might present itself without ambiguity.

Ch. xvi. v. 8. *will reprove* : ἐλεγξει : or *convince*.

V. 13. It will be plain, I think, to those, who compare the former passages, that *παρακλητος* is the *substantive* of *ἐκείνος*, not mentioned now, because so explicitly spoken of before, as to admit no uncertainty of meaning : see *xiv.* 26. *xv.* 26.

*the things now coming to pass* : τα ἐρχομενα : for these, viz. his *sufferings* and *death*, were the things, which the *apostles* were the least able to digest and comprehend : see *Luke* xxiv. 21, 25, 26, and so below, v. 18.

V. 16. *on the other hand* : παλιν : see note on *Matt.* iv. 7. We say now—*on the contrary*.

V. 23. The former part of this verse seems to refer to what had just taken place, v. 19. see also v. 30. signifying, that then their doubts would be cleared up.

V. 32. *ye will go* : σκορπισθητε : or *separate yourselves* : an elegant expression. So *Homer* *Od.* A. 274.

Μυνησινρας μεν επι σφετερα σμιδνασθαι ανωχθε :

i. e.—to separate themselves : ΣΚΟΠΙΖΕΣΘΑΙ : Schol. and again B. 252. See also II. A. 487. and the *scholiast* there.

Ch. xvii. v. 3. I look upon ειναι to be *understood* in both the clauses of this verse : see xx. 31.

V. 5. therefore : νυν : i. e. δη : making an *inference* from what preceded ; and not, in my opinion, the *adverb* of time. Several of the old translators saw this inference ; but, whether comprised in και or νυν, it is not material : and the *glory* and *dignity* of *Christ* are constantly represented in scripture as the *consequent reward* of his meritorious conduct upon earth. A truth, which *Arians* would do well to consider.

with thyself : παρα σεαυτω : i. e. in heaven : laid up for me there : in contradistinction to the επι της γης of the foregoing verse : see Matt. vi. 1. i. e.—give me the *completion* of *glory*, the *reward* of my *obedience*.

thine own glory : παρα σοι : I connect it with δοξη, though this is not essential ; and we might render—*that glory, which I had of thine own* : and I suppose the author placed it thus distant, to prevent awkwardness and ambiguity by coming too near παρα σεαυτω. I look upon it to be equivalent here to παρα σου. Polyb. p. 696. ed. Casaub. ητηθεντων και δεθεντων των ΠΑΡΑ ΣΟΥ πολιτων : where, if I mistake not, παρα σοι would have been equivalent : *tuis civibus*.—I am solicitous about nothing on this occasion but to ascertain the *phraseology* : for what this *glory* is, we are not obscurely told in v. 22. whereby it appears to be of a *kind* not peculiar to *Christ* : as God's *love* also for him was : xvii. 23.

V. 9. The request here meant, I apprehend, is that spoken of in v. 5. which had his *disciples* particularly in view, and not the *generality* of the *Jewish* nation, who remained unconvinced by the *glory* of his character and resurrection : see xxi. 25. xii. 30. Hence the distinction between this passage and v. 20. which refers hither.

V. 10.



V. 10. *thereby* : εν αυτοις : i. e. τοις σοις. Indeed, by putting the intervening clause in a *parenthesis*, we might refer it to the *apostles* : but this makes an obscure construction, and, in my opinion, not so clear a meaning.

V. 11. *one* : εν : literally *one thing* : viz. firmly united in obedience, love, and virtue, as my disciples and thy children. See note on x. 30.

V. 12. *the son of mischief* : ο υιος της απωλειας : a *Hebrew* phrase for a *destructive—pernicious—person* : upon which mode of speaking, see my *Commentary* on Matt. v. 9. The *Greeks* say ανηρ εξωλης.

V. 13. I have removed the *hyperbaton* of the original, though it might have been preserved by a *parenthesis*, and rendering—και λαλω—*though I speak* : but what I have given is clearer.

And την χαραν την εμην—undoubtedly means—their joy and satisfaction with regard to me : την εμην—i. e.—εν εμοι : see xvi. 22. 33.

V. 17. *prepare* : αγιασον : see note on x. 36. and I consider εν to be used here for εις : as they are interchangeably put in a hundred instances : at least a good sense seems to arise from this interpretation, and from connecting this verse with the preceding. “As they have a spiritual office, distinct from the businesses of this world, to execute ; prepare them for it by the communication of that truth, which my *resurrection* in particular will convey to their minds.”

V. 19. It is impossible to give an intelligible translation of these passages, which allude to *purifying ceremonies* unknown to our religion and customs, in the uniform *phraseology* of the original : see note on v. 17. Heb. ix. 13. 23. The *Greeks* had similar usages, and of course similar expressions : see *Herodotus* i. 164. which will throw light on 1 Tim. v. 4.

V. 21. The construction of the *Greek* is somewhat irregular, but certainly conveys the sense here given.

V. 25. I refer προ καταβολης κοσμου το δεξαν in conformity to

v. 5. though this is immaterial as to the interpretation of the passage.

Ch. xviii. v. 20. *all*: παντες: so I read with most of the ancient versions and many MSS. instead of παντοθεν.

V. 36. *but*, or *so then*: νυν δε: see note on xvii. 5.

V. 37. *so thou art a king then*? A kind of *assenting question*, for a more explicit acknowledgement of his former declaration. So *Dr. Campbell* rightly understands it. This appears from our Lord's reply.

V. 38. *what is truth to me*? τι εστιν αληθεια; viz. what have I to do, as the *Roman governour*, with a person, who teaches thus? Our government is in no danger from him. See Acts xviii. 14. 15.

Ch. xix. v. 11. I leave this verse as I found it, for want of sufficient authority to establish my own opinion. I believe the passage to be ill read and ill understood. All the old *eastern* translators seem to have read—δεδομενη—except the *Arabic*, who read probably—δεδομενος ης. The true reading I suspect to have been—ει μη ην σοι δεδομενος· and I would thus translate the passage: *Thou wouldst have had no power over me, unless I had been given to thee from the first*: a meaning, that will be explained by Matt. xxiv. 54. Luke xxiv. 26. 46. John xviii. 11. &c. And for ανωθεν—consult Luke i. 3. Acts xxvi. 5. and especially ii. 23.

V. 15. *put him to death*: αρον: see Luke xxiii. 18. and *Silva Critica* sect. xcv.

V. 25. As we render Ιησους ο Ναζωραιος—*Jesus of Nazareth*; and similar expressions, which denominate a person from the place of his *residence* or *nativity*, in the same manner: so we ought to render—Μαρια η Μαγδαληνη—*Mary of Magdala*: see Matt. xv. 39.

V. 26. *he loved*: ηγαπα: viz. *used to love and still loved*: but our language cannot express this power of the *imperfect tense*: so xx. 2.

V. 35.

V. 35. I have put the *hyperbaton* of this verse into order : and I understand *Jesus* by *ἐκεῖνος*. Our *evangelist* makes a solemn appeal to his master for the truth of this most curious and important fact ; which he thought worthy of mentioning with particular distinction also in his *Epistles* i. 5. 8.

Ch. xx. v. 2. *our master* : *τον κυριον ημων* : so the *Syriac*, *Persic*, *Æthiopic*, and *Coptic* versions : as in v. 25. except the *Coptic* : and so xxi. 7.

V. 16. *teacher* : *διδασκαλε* : or rather *my teacher* : but I look upon this gloss to be spurious, and inserted from the margin. -

V. 17. *meddle* : *ἀπ'αυτου* : she was probably going to embrace him : but he wishes her to go immediately to the disciples ; and signifies that she need not doubt of seeing him again, because he was not going to leave them finally just yet.

V. 22. *the holy spirit* : *πνευμα ἁγιον* : literally—*a holy breath* : viz.—“ a divine power and commission to preach the gospel.”

V. 27. *feel, or try* : *ιδε* : so the *Hebrew* *ראה*.

V. 28. This exclamation is in the *vocative case* : for so these writers often express themselves : see Matt. xi. 26. and many other places. And I look upon the full construction of the passage to be this ; *Και εἶπεν αὐτῷ* · Ὁ *Κυριος μου* · *καὶ εἶπεν* · Ὁ *Θεος μου* : so that the—*καὶ*—is put in by the *evangelist* to distinguish the two exclamations, and is no part of what *Thomas* said. Of this also we have already met with a variety of specimens : see Acts i. 20.

V. 31. I prefer the order of the *Arabic* translator in this place : *And that ye may have life through this belief in his name.*

Ch. xxi. v. 9. *a fire* : *αὐθρακιαν* : so also xviii. 18. See *Wetstein*.

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V. 15.

V. 15. I have remarked at large upon this passage in my *Internal Evidences of Christianity* : remark xxvii.

V. 25. See this translation justified in my *Silva Critica*, part ii. on the passage : page 46.

END OF VOL. I.



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